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Wave of terrorism

W. Bank security tightens

By SHELDON KIRSHNER

Beset by a wave of terrorism on the West Bank, the Israeli government this week beefed up security there and warned militant Jewish settlers not to take the law into their own hands.

In the last month, five Israelis have been killed by Arabs on the West Bank. A 38-year-old reservist soldier doing guard duty in Hebron was the latest victim, having been stabbed to death last week.

In the nearby Gaza Strip, which had been fairly quiet of late, an Israeli civilian truck driver was seriously wounded as he was delivering gasoline to a filling station.

As a result of the recent violence, Prime Minister Shimon Peres' government has come under severe pressure from West Bank settlers to expand settlement, throughout the occupied territories. The settlers' demands are backed by the Likud, a partner in the coalition.

Peres and his defence minister, Yitzhak Rabin, are resisting this argument while consolidating security in the occupied territories.

With Hebron and Gaza still under curfew, Peres and Rabin made clear their view that further Jewish settlement in the territories taken in the 1967 Six Day War was no answer to the upsurge of terrorism.

However, Rabin said the authorities would continue to crack down on terrorism by using such recently reintroduced measures as administrative detention and expulsion.

In addition to these, Israel last week moved paratroopers into the West Bank to replace the border police and army reservists who had patrolled the area until now. New roadblocks were also erected and foot patrols were increased.

Rabin, the minister in charge of West Bank affairs, warned settlers that while they were permitted to bear arms, they were forbidden to carry out patrols, vigilante style.

He issued the guidelines after a group of settlers went on a rampage. In Hebron, they tried to set fire to the homes of two Arabs who were among those set free in a controversial prisoner exchange several months ago. And in a refugee camp near Nablus, the largest town on the West Bank, they threw stones at the house of another Arab whom Israel also released.

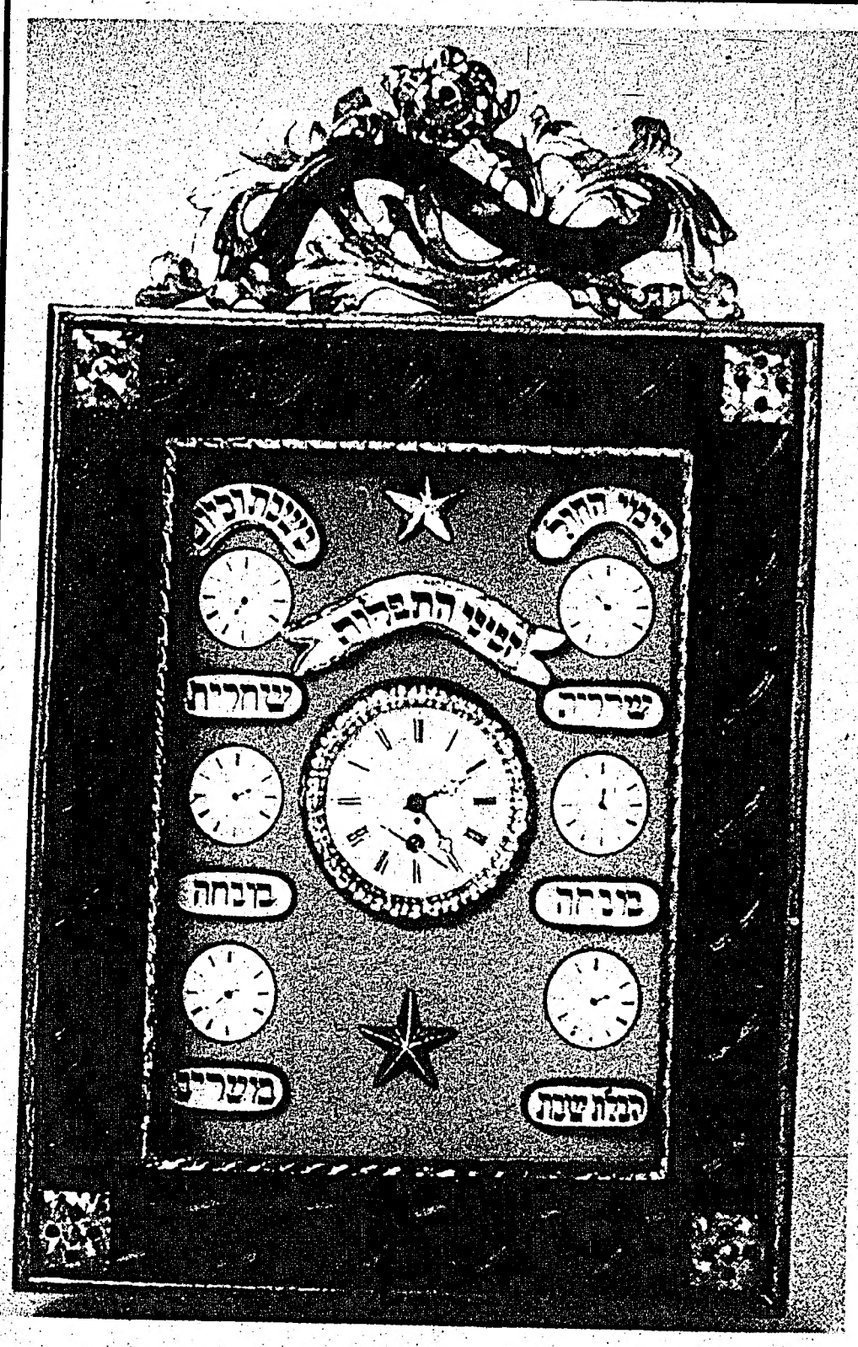
The tension in the occupied areas, which has ebbed and flowed in the past 18 years, has divided the government.

The Labor Party wants to restrict the building of settlements to thinly-populated and militarily vital sectors of the West Bank. But Likud, for historic, religious and defence reasons, believes that settlement should be open-ended and under the protection of the Israeli army.

The agreement under which the coalition was formed last September calls for the construction of six new settlements. But now, under the impact of the latest cycle of Palestinian terrorism as well as electoral politics, there are rumblings from Likud for a reassessment.

Aside from being outraged by the steadily mounting incidents of Arab attacks

[Cont'd. on page 19]



The Precious Legacy stands as monument

The Precious Legacy, the long-awaited collection of Czech Judaica looted by invading Nazi troops between 1942 and 1945 in the "Protectorates of Bohemia and Moravia," opens at the Royal Ontario Museum Sept. 14. Shown here are a synagogue clock from Pisek, Bohemia, circa 1870 and a burial society beaker from Prague circa 1783. The more than 300 artifacts in the museum tour are part of the Czechoslovak State Jewish Museum collection in Prague, which comprises more than 140,000 treasures of Judaica spanning 1,000 years of life in the oldest continuous Jewish community in the world. By an ironic twist of fate, the Precious Legacy today stands as a monument to the vitality of the Jewish people, the very people to whom Hitler wanted to use the pieces in order to document the lifestyle of an "extinct race." The display, encompassing silver and brassware, Torah ornaments, spice boxes, mezuzot, textiles and more, attests to the destruction of 153 Jewish communities in Czechoslovakia. The Precious Legacy will continue until Nov. 24. See page 6 for more on the exhibit.

Story of Canada's Jews

History "celebration" slated

By HEATHER SOLOMON

MONTREAL —

A celebration of what Canada has given its Jews and what they have contributed in return will be the focus of a major, first-time exhibition scheduled for 1988 which will trace the Jewish community's development in this country for over 200 years.

The exhibition is slated to open in October three years from now for four-to-six months at the McCord Museum of Social History, 690 Sherbrooke St. W.

Entitled A Coat of Many Colors: Two Centuries of Jewish Life in Canada, the project is the brainchild of Andrea Bronfman who was inspired by a visit to Israel's Beth Hatefutsoth Museum of the Jewish Diaspora that covers "2,500 years of Jewish living, scattered throughout the world.

"After seeing exhibitions of the Chinese Jews of Kai Feng Fu and the Jews of South Africa (there), I knew it was time that the Jews of Canada had their history told."

She founded the Canadian Friends of Beth Hatefutsoth, of which she is national co-chairman, met with federal government officers and acquired a grant for the exhibition, and this past May a contract was signed with the McCord.

A joint management committee was formed of McCord board members (R. David Bourke, Marjorie Bronfman, Marie Chevrier, Eric McLean, David Lank) and Canadian Friends of Beth Hatefutsoth (co-chairmen Andrea Bronfman and Carrie Lehman, who is also chairman of the exhibit, Alan Rose, Yoine Goldstein and John Hobday). With the input of the McCord's director Marcel Caya and its exhibitions coordinator and project director Delphine Bishop, Janet Blatter will guest-curate the undertaking.

[See photo on page 5]

[Cont'd. on page 19]

Israel gets $750 million from a "satisfied" U.S.

DETROIT [JTA] —

Israel's finance minister Yitzhak Modai told 300 American Jewish leaders over the weekend that Israel has just received $750 million in supplemental economic aid from the U.S.

Modai, addressing a banquet session of the 1985 Israel Bond Leadership campaign, said this was an indication of America's satisfaction with Israel for taking the proper but difficult policies for economic recovery.

The finance minister, who conferred with administration officials before coming here, said "After meeting with Vice-President George Bush, Secretary of State George Shultz and Secretary of the Treasury James Baker in Washington these past two days, I am certain Israel can rely on the friendship of the U.S."

Modai asserted that the administration is very sincere in trying to help the countries of the Middle

[Cont'd. on page 19]

Meetings-with-PLO legislation deferred

JERUSALEM (JTA) —

Labor and Likud have agreed to defer once again a Knesset vote on a bill barring meetings between Israelis and members of the PLO. The bill was to have come up for a vote last week at a special recess session of the Knesset, convened to legislate on economic matters.

The bill has consistently troubled doveish members of the Labor Party, and the leadership was under pressure to devise a softer version or force the Likud to agree to a deferment.

[Cont'd. on page 19]

World-National

What explains the Righteous Gentiles?

By
RABBI W. GUNTHER PLAUT

The August issue of Psychology Today contains a number of articles which look at the Holocaust from a psychological point of view. They discuss a question that has puzzled many and has been dealt with in one of my previous columns: "Why did "Righteous Gentiles" do what they did? What prepared them to risk their lives for Nazi victims?

Rabbi Plaut

One study concludes that there were two basic motivating factors (leaving aside monetary considerations). One was moral principle: helping innocent human beings was the right thing to do. The other was personal attachment: the rescuer knew the victim and decided to risk everything to help him or her.

The study also claims that men generally acted on moral principle and women on personal considerations — but I did not see any statistics that would back up this conclusion. To me, it smacks of old time sexist stereotypes and leaves me unconvinced. By this time we ought to know that women act not merely out of emotion; and men follow principles as much or as little as their female counterparts.

Rare haven

I lay more store by descriptive analyses which leave the reader some freedom to draw his or her own conclusions. Thus, the French village of Le Chambon-sur-Lignon proved to be one of the rarest havens for Nazi victims ever known during that dismal period. France had fallen and Vichy henchmen had taken over. It was at this time that a Jewish refugee knocked at the door of the village parsonage, the first Jew to enter this little place, off the beaten track and away from the turmoil of the world.

The pastor's wife gave her shelter. "During the next four years (writes Joshua Fischman in Psychology Today) the villagers of Le Chambon conducted one of the most remarkable rescue operations of World War II. Despite occupying Nazi SS forces and the collaborating French Vichy government, the village became a refuge for thousands of Jews, mostly children who were fleeing arrest and death. The Chambonnais hid refugees in their homes, schools and churches, and provided forged identity papers and escape routes."

The story has been told before, in a book by Philip Hallie, who commemorated the moral and physical valor of the villagers in his Lest Innocent Blood be Shed. "What the villagers did," wrote Hallie, "flew in the face of self-interest, for by resisting the power of both government and the occupying Nazis, the Chambonnais put their village in grave danger of a massacre."

Spelled life

According to Fischman, the key to the extraordinary courage of the Chambonnais lay in their history. They were the descendants of 17th century Huguenots who had seen a great deal of persecution and who knew what it meant to live as a Protestant minority amidst a prejudiced majority.

But in addition to that history of resistance and rescue, there was also a human being. He was the villager's. Protestant pastor, Andre Trocme, whom one refugee described as "the soul of Le Chambon." In World War I he had become a pacifist and organized his parishioners into one corps of resisters who practiced civil disobedience.

In the end, Le Chambon was a combination of personal conviction, political action and communal pride. Writes Hallie: "We fail to understand what happened in Le Chambon if we think that for them their actions were complex and difficult." Doing the right thing, apparently, was motivated by a complex set of historical and personal circumstances. Their combination spelled life for a thousand Jewish children — and because that combination was all too often missing in other places, there were so few Chambonnais in the world.

Foreign Affairs article

Unilateral W. Bank pullout urged

By
WOLF BLITZER

WASHINGTON — **Foreign Affairs, the prestigious U.S. quarterly published by the Council on Foreign Relations, has included a lengthy article in its fall issue by a prominent Israeli academic calling for a unilateral Israeli withdrawal from the West Bank.**

The article, entitled Unilateral Withdrawal: Israel's Security Option, is by Amos Perlmutter, professor of political science at the American University in Washington and editor of the Journal of Strategic Studies. Perlmutter's proposal is expected to generate considerable discussion in the U.S. foreign policy establishment.

Perlmutter, who has lived in the U.S. for many years, is respected in Washington in part because he was among the few experts who accurately predicted a Likud victory in 1977. Thus, former U.S. ambassador to Israel Samuel Lewis recently told his successor, Thomas Pickering, that Perlmutter was the only person in Washington who had predicted to him that Menachem Begin would be elected Prime Minister. Lewis arrived in Israel immediately following Begin's victory.

"My aim here," Perlmutter writes in his new article, "is to propose a new security policy that suits the conditions of the late 1980s, that offers a pragmatic way to confront the Palestinian issue constructively while ensuring the security of Israel's eastern frontier.

"It is a policy that draws upon concepts advanced (prematurely, as it turned out) in the late 1960s and early 1970s. In brief, it calls for a unilateral withdrawal of Israel's military and administrative occupation forces from the West Bank, coupled with boundary modifications to satisfy Israel's security needs, and the establishment of an autonomy area by the local Palestinian population.

"The policy is incremental, dealing with the facts on the ground, uninhibited by the somnolent prospects for peace treaties with the surrounding Arab states.

Under Perlmutter's proposal, Israel would unilaterally declare the Jordan River to be its "security frontier." Withdrawal, he says, "can be accomplished on Israel's own initiative, for its own good reasons, even if there is no readiness to negotiate among the Arabs."

In those areas vacated by Israel, he says, the Palestinians could establish their own autonomy area, fully demilitarized. "Israel stands to achieve greater security by ending a military occupation that only exacerbates Palestinian nationalist feelings. The termination of Israel bureaucratic and military domination cannot help but lower the level of antagonism to Israel in the West Bank."

He continues: "My proposal . . . means that local Arabs would simply replace the withdrawing Israeli administration with an administration of their own. Autonomy means freedom of political, economic and social actions; freedom to elect mayors and village councils. It does not mean a program for the establishment of a Palestinian government.

"An overall autonomy administration elected by the Palestinian population of the West Bank may indeed be the first stepping-stone toward political sovereignty, but no Israeli government in the foreseeable future will have the capacity of the willingness to accept Palestinian Arab sovereignty over a territory between Israel and Jordan."

Perlmutter describes his proposal as "a considerably modified and updated version" of the Allon Plan.

"Today," he writes, "Israel is badly in need of an end to national division and the reestablishment of a security strategy that conforms with its capabilities. The political, domestic, regional and international dynamics which exist today ought to affect the behavior of Israel's political and military elite and re-anchor them in the old wisdom. Israel after Lebanon must take the initiative. It would be to its advantage to do so."

Perlmutter opposes any annexation of the West Bank by Israel. "The territory in question must be considered purely on strategic and pragmatic grounds. The ideology of the Land of Israel must die a national, and hopefully a natural, death. Conversely, the Palestinians themselves must abandon the notion that the United States, their Arab brethren or their own military power could persuade Israel to abandon its strategic requirements along the Jordan River."

He says Israel would have to halt settlement activity in the Arab populated concentrations on the West Bank, but Israel "could thicken its security presence eastward along the Sharon Valley and around the Jerusalem environs. . . .

"Disengaged from Arab urban centres, Israel would have to withdraw the occupation bureaucracy and bury the tacit policy so forcefully conducted by the Likud government, of forced or encouraged Arab emigration from the West Bank. As the Israeli administration withdrew, the local Palestinian police structure already in existence could move in.

"Local and municipal Palestinian leaders have been freely elected for the first time under Israeli occupation. They are the leaders of the West Bank Palestinians and are, therefore, the natural inheritors of the political destiny of the West Bank."

Perlmutter recognizes that a serious consideration of his proposal requires a basic domestic political realignment in Israel. "The time may be approaching for a post-Lebanon referendum on future security doctrine," he writes. "Security policy can no longer be the province of a few military and political elites. This means another national election."

The election would require a Labor victory. "There can be no unilateral withdrawal under the auspices of a Likud government," he says.

"It is time to return to the concept of the partitioned state. In the coming years, only a change in preception, a willingness to take a bold political step while maintaining an effective security stance, can bring about a solution to Israel's long quest for national security."

Famed cantor dies

NEW YORK [JTA] — Funeral services were held recently for Cantor David Kusevitsky, a leading interpreter of liturgical music, who died of heart failure. He was 74 years old.

Born in Smorgon, near Vilna, Kusevitsky led the choir at the main Vilna Synagogue. He later went to London where he was cantor at Hendon Synagogue and taught Jewish music at the Jews' College.

In 1948 he came to the United States to be the cantor at Temple Emanu-El in the Borough Park section of Brooklyn, where he remained until shortly before his death.

He made numerous recordings including traditional and original compositions and transcribed onto sheet music the liturgy for an entire prayer book for the Sabbath and holidays.

Kohl message

BONN [JTA] — Chancellor Helmut Kohl has congratulated the Jewish community in Augsburg on the reopening of the synagogue there, destroyed during the notorious Kristalnacht of 1938.

"Your temple may be in the Diaspora but you, the members of the Jewish community, are here at home," Kohl said in a cable. The federal state of Baden Wuertemberg and the Augsburg municipality made public funds available to rebuild and restore the synagogue.

Augsburg, one of the oldest cities in Germany, is currently celebrating its 2,000th anniversary.

Film teaches valuable lesson on child's wishes for parents

By
ELLEN GOODMAN

BOSTON —

I must have been 16 or 17 before I wondered about my parents. I mean wondered about them as separate people with their own pasts and psyches. I had heard stories of their childhoods before that, of course. But it took a greater leap of imagination than I could manage to "see" them as they had been at 10, to truly believe that they had once been my own awkward age of 13 or 14.

Only toward the end of the lengthy transition from child to adult did I begin to know them in their own context, in terms of their own histories, as people who had lives before and beyond my own. Now, I am the parent of a teenager and I find it equally awkward to transmit whole the younger image of myself.

I thought about this when I spent a muggy night last week going "Back to the Future." For once, a movie was advertised as a film for the whole family. Or maybe a fantasy for whole families.

This time science fiction was the tool of psychology. The story touched lightly, whimsically, on some of the dramatic chords of family life. The son in this movie, Marty, drives a car back into the past. He finds himself a peer of his parents. He faces them as they really were, not as they remembered or pretended.

The plot is out of Psych I or Greek Mythology. What more primal fantasy for a boy than to discover that his father was a kick-sand-in-his-face wimp and that his mother, young, beautiful and sexy, prefers him. But Marty is in a position more awkward than that of Oedipus. Having interrupted the flow of history by his time-machine visit, he must be the matchmaker for his parents to assure his own birth.

The rest is a night's fun . . . wacky and delightful. But I was most touched by the final scene. Marty returns to his own 1985 home to discover a family transformed by his tinkering with their past. His parents' sterile marriage is now a loving one; their thwarted ambitions and emotions fulfilled. And maybe this is the greatest fantasy of all..

For every teenager who would use one wish to satisfy his curiosity, to see his mother and father as they were in an old rerun, there must be two who would use that wish to fix things. The fantasy that somehow you could straighten out your family if you could only go back and find the key, that you could make it all work out right this time, belongs to every child of an unhappy parent.

To a certain degree, the fantasy is a power trip not unlike the one that fueled this movie son back to 1955. Today, children are routinely portrayed as smarter and more worldly than their elders. In the 1955 media world, television was black and white, and father knew best. In 1985, the colors are more vibrant and the roles are reversed.

I can't name a film of a television family — with the exception of Bill Cosby's — where the parents take their rightful place. The burden of that premature power must be as exhausting in real life as it is in the cinema.

But it's striking that this movie son uses his power to rewrite the script of his parents' lives, and give them all a happy ending. It symbolizes the moment in a child's life when he realizes his own vested interest in the happiness of these people who are his parents.

I have seen that understanding, as most of us have, among legions of children who have been through divorce and wish for repair. I have seen it, too, among children whose parents, like Marty's, have stayed miserably locked together. Even as adults, many carry the cost of parental self-sacrifice and the burden of their elders' unhappiness.

We know this, or most of us do. But in the last hazardous tunnel to adulthood, when teenage kids tug and pull their way to separation, it's easy to forget what this movie remembers: Our children wish us well.

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Non-whites the target, Crown alleges

New hate trial to get under way in Toronto

(CP and Staff)
TORONTO —

It isn't getting the sensational billing of the Jim Keegstra affair, but another trial on hate charges is in the offing.

Two Toronto men, Donald Andrews and Robert Smith, have chosen trial by a District Court judge on charges of wilfully promoting hatred against an identifiable group — non-whites — and their case is to go before court Sept. 16.

Andrews, leader of the Nationalist Party of Canada, and Smith, editor of its newsletter, were ordered to trial following a preliminary hearing in provincial court last January.

The charges are based on allegedly anti-Black sentiments printed in the Nationalist Report, a periodical published by the party.

The proceedings have been low-key so far, even though Judge J.J. Belobradic refused to grant a publication ban at the preliminary hearing. Evidence presented consisted largely of samples of the Nationalist Report. Only one witness was called — a man testifying for the Crown.

In its evidence, the Crown cited an "anti-Black statement" in a Nationalist Report article about violence in the streets, and the judge later concluded the accused tried to inspire a feeling of hatred against non-whites by advocating they be sent back to their countries of origin.

Defence counsel Robert Gibson says the trial will be "more an intellectual exercise than sensationalism," with the judge ruling on whether the accused's intentions and the huge collection of printed material actually constitutes promoting hatred.

He will call few, if any, witnesses, Gibson says.

Crown attorney Michael Ann MacDonald says it will take her only a couple of days to wrap up her case, though one week of court time has been booked for the trial. The judge will likely adjourn to go over the mounds of printed evidence before the defence starts its arguments.

Alan Shefman, national director of the League for Human Rights of B'nai B'rith, says BB will monitor the case, which he said arose out of complaints directed to the attorney general from the Mayor's Committee on Race Relations in Toronto.

Shefman told The CJN the BB has indicated its willingness to provide assistance to the Crown if requested, though no request had been forthcoming at press time, 12 days before trial.

Shefman stated an important aspect of the trial will be that it indicates to the public hate material is not just directed against Jews.

Manuel Prutschi, national executive director of the Joint Community Relations Committee of Canadian Jewish Congress, says the case offers another opportunity to test the hate law section of the Criminal Code and to illustrate the fact that Jews are not the sole victims of hatemongers.

Pointing to the recent case of anti-Catholic posters and material which prompted charges under the hate laws, Prutschi said "it's a fairly broad malaise" with various targets.

The fact that the trial will not be held before a jury might mean less courtroom drama than was generated in the Keegstra and Ernst Zundel cases, both of which were tried before 12-person juries.

Keegstra lies slammed by Canadian evangelist

TORONTO —

James Keegstra is attempting to give credence to his lies by referring to portions of the Bible, says Rev. Brian Stiller, executive director of the Evangelical Fellowship of Canada.

Writing in Faith Alive, a Canadian bi-monthly evangelical magazine, Stiller said that the thesis of Keegstra's lie is that Jews are associated with evil. And when a group is so identified, the next step is relatively easy to make: since they are associated with evil then they must be evil, he said.

The next step? Rid yourself of this people and you've eliminated the problem of evil — this "logic" was used by the Nazis to build a primary plank in their ideology, he added.

"Jim Keegstra is right about one thing and that's the existence of a world conspiracy. But he's wrong about its source," said Stiller.

"This theory that a worldwide plan has been designed by Jews is false. For sure there is a conspiracy. However it's not the Jews who are its source but rather demonic — Satanic.

"And whether he knows it or not Keegstra has been lured into its trap by linking the Jewish people with evil."

Keegstra's interpretation that the world is trapped by a worldwide Jewish conspiracy is a lie he cloaks with religious phrases, Stiller said. "For some, his interpretation of history resonates with their own conscious or unconscious racism," he said.

Responding to Keegstra's view that the Jews were judged guilty because they did not collectively accept Jesus of Nazareth as their messiah is sheer nonsense, the EFC director said.

The Jews had no more to do with the death of Jesus Christ than did the Gentiles, Stiller said, adding that it was the sins of the people of the whole world, then and today, which caused Christ's death.

"Personally I'm embarrassed that Keegstra associates his views with the Christian Church," he said. "It's nothing but blatant evil he teaches.

"What makes it so difficult is that he mixes his distorted views with Christian views and beliefs. And sorting those out is like picking wild oats out of a field of standing wheat," Stiller said.

Let the record show that evangelical Christians are saddened when they witness a person speaking in words and phrases which sound Christian but come from a world-view of hate, he said.

"As Christians," Stiller said, "we wish Jews everywhere to know of our respect as together we worship the God of the Scriptures and together are members of this human family. I am anguished as an evangelical Christian and wish to assure the Jewish community of our mutual concern."

W. German visit leads to protest

BONN (CP) —

James Keegstra, the former Alberta teacher convicted recently of promoting hatred against Jews by teaching the Holocaust was a hoax, has entered a new round of controversy.

Willfried Penner, a West German Social Democrat, has sent an official letter protesting Keegstra's visit to West Germany asking if authorities there knew of plans by the onetime Eckville teacher to tour Western Europe.

Penner suggested it would not be in West Germany's best interests to allow Keegstra to visit and asked if there were any laws that could prevent him from entering the country.

Keegstra left Canada Aug. 23 for a tour of West Germany. His friends arranged a number of visits to former concentration camps in an attempt to find evidence that will back his opinions.

During his trial, Keegstra denied six million Jews were killed by the Nazis and he said he believes there is a Jewish conspiracy to control the world.

Once Keegstra entered West Germany, it was no longer possible to expel him unless he breaks a law here, a Social Democrat spokesman said.

The Canadian embassy was not aware of Keegstra's visit and declined to comment on the affair.

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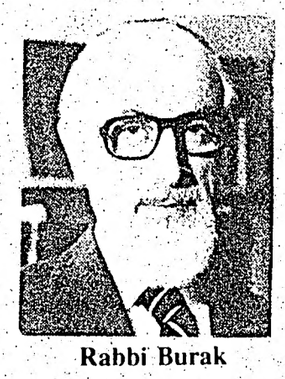
Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: With Rosh Hashanah approaching my thoughts turn to Israel. Jews are some of the best economists in the world. There's Alan Greenspan who advises U.S. presidents what to do about the American economy. How come that Israel has such serious economic problems?

With Rosh Hashanah approaching, we are all going to be asked to give to the UJA or CJA and to buy State of Israel Bonds. And it seems to me that your questions may be used for the purpose of sliding out from our responsibilities. Our New Year is a time for repentance, prayer and charity. There may be some questions about the quality of our repentance and our prayer. "Behold, even the angels are not without fault in His eyes." But, there must be no questions as to whether we gave the right amount.


Rabbi Burak

Israel is a young country beset by old problems, such as, the ingathering of penniless exiles. The fact that she has not been overwhelmed by the burdens she carries is in itself the greatest achievement. When you stop to consider that during this darkest of periods Israel has taken in tens of thousands of Ethiopian Jews, it is nothing short of miraculous.

Bills of credit

How well did the United States do in facing her economic obligations when she was a young country? John Bach McMaster gives us an answer in volume 1, Annual Report of the American Historical Association for the year 1905 (Washington, 1906). His article is called "Old Standards of Public Morals." McMaster was president of the American Historical Association, and this was his presidential address.

He discusses how the U.S. had issued bills of credit to defray the expenses of the War of Independence. By 1779, there was a feeling around the country that the U.S. wouldn't pay these bills. This was bad news. So Congress addressed itself to the problem, asking and answering a series of questions: "Has the faith of the United States been pledged for the redemption of the bills? Is there any reason to apprehend a wanton violation of public faith?"

Congress' answer, given on page 60 was: "It is impossible that America should think without horror of such an execrable deed." But, despite this solemn assurance, McMaster points out that "six months after this bold assertion was uttered the 'execrable deed' was done . . . Thirty-nine-fortieths of the Continental paper debt was repudiated." That was in 1780.

Ten years later, Congress was given the express power to pay the debts of the United States. Turning to those that had been incurred by the Continental Congress and by the states, a bill was passed; "And when the funding bill passed it contained a provision for the redemption of the Continental bills of credit at one cent on the dollar, and ninety-nine-hundredths of the debt was repudiated."

Meets obligations

To a people struggling for political life much should be forgiven. But those repudiations of debt took place after the war had already been fought and won. Thus, Israel which is still surrounded by enemies who seek to destroy her has done exceedingly well in meeting her obligations and debts.

How well are we meeting our obligations to the noblest causes of our people? According to the Code, Y. D., Chapter 247:3: "He who takes pity on the poor, God will take pity on him." That's what we owe to the poor, and the Jewish community is supposed to know how to look after those who are in need.

How well are we building Eretz Yisrael? I recall a gentleman who used to say: "We don't give her our winnings at poker." This is a generation to whom much has been given, and, therefore, much more is expected from it. Invest in the dream of the ages. The wandering Jew needs a home. This past year, thousands have come there because of famine and fratricide.

Build that dream, and in the process your own dreams for the New Year will come true.

First visit by Israeli foreign minister

Shamir hopes for gains with Japan

JERUSALEM [JTA] — Foreign Minister Yitzhak Shamir has left for Japan on the first official visit to that country by an Israeli diplomat of his rank. He took with him high hopes that the trip will lead to a significant warming of relations with Japan in the areas of business and commerce as well as diplomacy.

Shamir was accompanied by several prominent Israeli industrialists, among them the directors-general of Tadiron, Israel's electronic giant and El-Op, another high-tech company.

While in Tokyo he will confer with Foreign Minister Shintaro Abe and Prime Minister Yasuhiro Nakasone. There is a possibility he may be received by Emperor Hirohito but there is no final word on that yet.

Japan traditionally has been cautious in its political and economic relations with Israel, mainly because it is totally dependent on the Arab Gulf states for oil. The coolness extends to the commercial sphere. Japan's top auto-makers, Nissan, Toyota and Isuzu, have stayed out of the Israeli market for fear of encountering the Arab boycott.

Nevertheless, Japanese cars are popular here and the Suburu Range, manufactured by one of the smaller companies, is the best-selling vehicles in Israel. Recently, another Japanese car maker, Daihatsu, ignored the boycott and began selling to Israel.

The boycott has not deterred the major electronics companies, Sony, Sanyo and Sharp, which have been selling their products in Israel for years.

Popular W. German going

BONN [JTA] — Wilhelm Haas, a 54-year-old career diplomat, has been named to replace Nils Hansen as West Germany's ambassador to Israel in a reshuffling of foreign service appointments that is a direct consequence of the latest espionage scandal here.

Hansen, who has served in Israel less than four years, has been nominated to represent the federal republic at North Atlantic Treaty Organization (NATO) headquarters in Brussels. The vacancy came about when Chancellor Helmut Kohl decided to remove Heribert Hellenbroich from his post as head of the intelligence service.

He will be replaced by Hans-Georg Wieck, Bonn's present representative to NATO who is to be succeeded in Brussels by Hansen. A foreign ministry spokesman said Hansen will remain in Tel Aviv until after West German President Richard von Wiezaecker's official visit to Israel next month.

Hansen is one of the most popular diplomats in Israel where, during his relatively brief tenure he learned Hebrew with sufficient fluency to deliver speeches in that language without using notes. His main field of activity has been to enhance cultural ties between West Germany and Israel.

Ambassador - designate Haas has served recently as director of the political department here responsible for West German policy in Asia, Africa and South America.

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"Sound the great Shofar for our freedom ... Lead us with exultation unto Zion thy city, and unto Jerusalem ..."
Service for New Year
"תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ..."
"וְהָבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם..."
"Tashlich", Middle Ages

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Anti-semitic wave reported in Chile

SANTIAGO (JTA) — The private home of Chile's Chief Rabbi, Angel Kreiman, was daubed with swastikas in the latest in a growing wave of anti-semitic acts, the World Jewish Congress reported here.

The Comite Representativo De Las Entidades Judias de Chile, the central representative body of Chilean Jewry and the WJC affiliate here has publicly denounced these incidents and have taken their protests to governmental authorities. After the latest incidents, statements by the Chief Rabbi were publicized by the Santiago press.

The daily Las Ultimas Noticias carried a lengthy denunciation by Kreiman of the "resurgence of Nazi presence in Chile" in which he asserted "the anti-semitic and neo-Nazi movement revealed itself when the walls of the synagogue on Santa Isabel St. were smeared with swastikas."

Kreiman added that the situation is not isolated. "We are very concerned and we are denouncing the continuing evidence of the neo-Nazi anti-semitic campaign in Santiago and in the country at large. This is something which Chileans had not even before known and which seems to have increased during the last three years."

Just last June, Chile's director-general of investigations, General Rodolfo Paredès, met with leaders of the Comite and conveyed assurance that a determined effort would be taken against these outrages.

EXHIBITION PLANNING

Planning the exhibition, A Coat of Many Colors: Two centuries of Jewish Life in Canada, are (seated, from left) Andrea Bronfman, Janet Blattner and Delphine Bishop and standing Marcel Caya and Carrie Lehman.

Alfonsin vows to strengthen anti-racism law

BUENOS AIRES — Argentine President Raul Alfonsin has pledged that his government would introduce legislation to strengthen the law against "racial, religious, ethnic and sexual discrimination."

Speaking to 1,400 participants in the B'nai B'rith district 20 (South America) Convention, Alfonsin said the battle against discrimination was a "preoccupation of his government."

After participating in a menorah lighting ceremony at the opening of the convention, Alfonsin described in detail the significance and contributions of the Jewish community. He called for the total involvement of all sectors of the society to assure the development and the continuation of the democratic systems.

"While in a substantial part of South America the winds of democracy are sweeping away the remnants of authoritarianism, we must reaffirm the validity of solidarity and equality among all men," the Argentine president said. The worst enemy of democracy is the persistence within society of individual or group selfishness, of prejudice and dogmatism.

"In our country, that terrible social illness, anti-semitism, never took hold of the people," Alfonsin said.

War veterans plan meeting

NEW YORK [JTA] — Hundreds of Jewish war veterans from all over the world are expected to attend the Fourth World Assembly of Jewish War Veterans (WAJWV) in Jerusalem. The assembly, which will mark the 40th anniversary of the end of World War II, will take place next Feb. 23-27 in the Israeli capital.

"This is a major event and we want to have as many Jewish war veterans as we can," Lt.-Col. (Res.) Shimon Behar, deputy chairman of the Israel War Veterans League (IWVL), said in an interview here, noting that some 1.5 million Jewish soldiers, in various armies, participated in World War II.

The assembly, which is sponsored by the IWVL, will bring together veterans from Canada, the United States, Britain, France, Australia, New Zealand, Belgium, Denmark and Israel.

The week-long assembly includes addresses by dignitaries, workshops, discussions and lectures on subjects relevant to Jewish war veterans as well as Israel's security problems and prospects for peace in the Mideast; world anti-semitism; and Jewish communities around the world.

In addition, the participants will visit places of scientific, technological and agricultural interest as well as military installations.

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World-National

So much to see, to fall in love with and to mourn

Precious Legacy reflects spiritual grandeur

This is the second in a 2-part series by DR. FRED WEINBERG on what you will see at the Precious Legacy exhibition in Toronto. The exhibit, at the Royal Ontario Museum, opens Sept. 14 and runs through until Nov. 24.

* * *

One visit will not do because there is so much to see, to fall in love with and to mourn. The beauty and artistry of the Precious Legacy exhibition at the Royal Ontario Museum will urge you to come back and view it again. You will then, having had an exciting visual experience, be able to reflect on the spiritual grandeur of a Jewish way of life that was wiped out overnight by the murder of the Jewish population of Czechoslovakia.

A walk through the various areas in the exhibition will acquaint you with the manner in which these objects were used by the Jews of Bohemia and Moravia for many centuries in their community life of worship and learning, benevolent service to each other, the celebration of Jewish holidays and the highlight in their personal family life cycle.

After this overview it is best to focus on areas of exceptional and frequently unique interest. For example in the worship section, study the textiles related to the Torah scrolls. There are beautiful Torah mantles, valences and ark curtains with silk and gold thread used in bold stitching and delicate patterns in the embroidery design.

I would like to draw your attention particularly to the Torah binders (wimpels). There are six of these long strips of embroidered linen from the over 1,500 examples in the complete Czechoslovak collection. They were all donated to the synagogues in the various communities robbed of their religious treasures by the Nazis. They contain in red or blue paint or embroidery the traditional text from the circumcision service, "May he be raised to the Torah, the marriage canopy and to a life of good deeds." Accordingly the illustrations on the wimpels show a Torah scroll and a chupah, the wedding canopy, as in the example of the one from Frankfurt from the year 1876 (catalogue number 37). Notice also that this binder has a human figure holding the Torah as part of the decoration on it — a rarity since the second biblical commandment against the making of images discouraged the depiction of human figures in synagogue art.

How did the Torah binder come to have a connection with the circumcision blessing and text?

In the year 1550 in the city of Mayence, the occasion was the circumcision of the 8-day-old son of a most respected member of that community. The sandek (godfather) who was to hold the baby during the procedure noticed that there was no cloth provided to wrap the infant's legs to insure restriction of movement in the interests of safety. The sandek happened to be the very famous Rabbi Yaakov Segal Mollin (the Maharil) who quickly ordered that a binder used to hold together the two parts of the Torah scroll be brought and used for the child. He declared this permissible because of danger to life (Pikuach Nefesh).

Further, he ruled that the binder might be used again without in any way detracting from the holiness provided it would be cleansed of any blood and that the family should make a donation to charity so as not to have enjoyed the use of a holy object gratis. So the custom developed of converting a male infant's swaddling cloth and making of it a Torah binder called a wimpel and donating it to the community.

Now stand in front of the yellow silk Torah binder (catalogue number 34) from Bohemia or Moravia 1749. Here again you see figurative scenes which are so rare in wimple showing the Torah being held up high and the chupah marriage canopy with its wedding scene. Also unusual is the inscription which records its dedication by a woman in honor of her nephew.

In addition to Hebrew lettering, binders are decorated with flowers and animals in embroidery or paint. In addition to the blessing they have the child's name and date of birth as part of the decoration. Silk only is used in the binder embroidery so as not to transgress the biblical injunction against mixing fibres such as wool and linen (shatnez) — "Thou shalt not wear a mingled cloth, wool and linen together." (Deuteronomy 22:11).

The wimpel is only one of the appurtenances of the Torah scroll which you will see in the exhibition. The Torah, when not being read, is protected by a mantle and to designate the reading of a specific part of the Torah a shield is placed at the front, indicating the place to which the scroll has been previously rolled and so ready to read. Because of the importance of Hiddur Mitzvah, that is, beautification when carrying out the Commandments, Torah-related articles have always been fashioned of fine material and decoration. Notice the Torah scroll (catalogue number 1) in the exhibition, its wooden roller staves carved and then fitted with silver strips with a Hebrew dedicatory inscription related to the donor in Moravia.

To separate an ordinary table from the Holy Torah placed on it during the reading, a cloth is used to cover the reader's table and another cloth to cover the "undressed" Torah in the interval between the portions of being read. The reader never touches the scroll but uses a pointer to follow the text.

Now I would suggest you move on to the textile area.

Jewish textiles can be divided into five categories. Firstly there are Cloths of Holiness which are the Torah mantles — the fabrics related to the ark and the lectern and these form a prominent part of the Precious Legacy exhibition. The Cloths of Prayer are the textiles related to the prayer shawl and its decorative collar — the atarah (catalogue number 101) and tallit bag (prayer shawl bag).

A third grouping is the Cloths of Celebration — fabric devoted or used during certain life cycle rituals such as circumcision and marriage. In this category the most interesting item in the exhibition is the circumcision bench of Elijah from Udlice, Bohemia (catalogue number 193). It has a silk damask upholstery and stained and painted wood for the frame of the bench itself. The inscription is very interesting because it has the text of the circumcision ceremony embroidered on the right side. The Prophet Elijah is considered to be the protector of children and is present at every circumcision and therefore has an honored place.

Additional fabrics in the exhibition are cloths for the festival feasts and these are fabrics used in the home on holy days such as covers for the ceremonial challah loaves, since "the table represents the altar and food symbolizes the offerings" as in the temple days of old. Note the very beautiful challah cover from Moravia (catalogue number 114), which is a patchwork formed from pieces of silk of the kind used for neckties. It reminds one very much of North American folk art quilts made from scraps of material.

I would also urge you to notice particularly the Jewish symbols in the fifth category of fabrics. Popular are lions, crowns and stars and these were found on fabrics in Jewish households and synagogues — particularly in the later 19th century and more modern times.

The finest textiles were produced in Prague, the Czech capital city. Many Jews, however, lived in small communities and their textile works as seen in the exhibition reflect the local folk art traditions to a significant degree. The synagogues of Bohemia and Moravia were rich in Torah scrolls and related objects. There were 2,500 Torah curtains, 360 valences, 1,500 binders and 1,000 other cloths, that is a total of 9,000 synagogue textiles gathered from the 153 Jewish communities, some of which had more than one synagogue before the Nazi invasion took place. Part of the explanation for this large number of fabrics was the fact that the textile trade of Bohemia was concentrated largely in Jewish hands since there were so many other occupations forbidden to them.

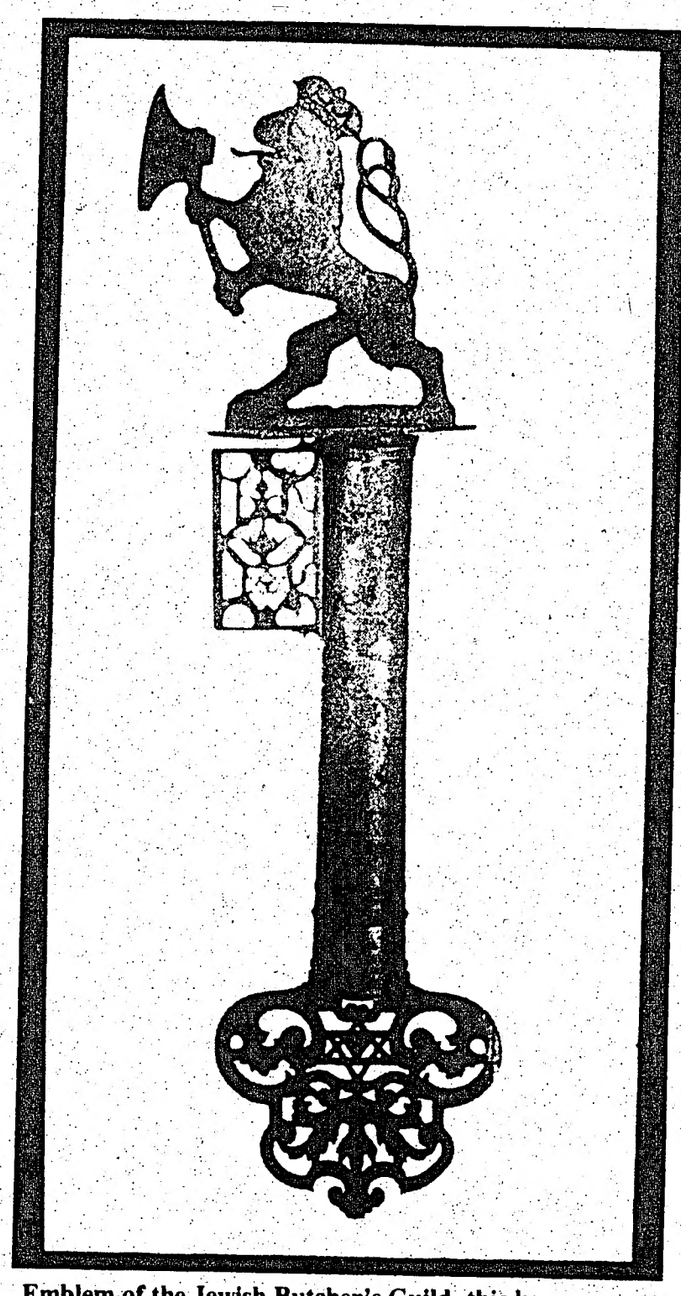
The folk art of the community reflected the style and tradition of the general environment, and resulted, for example, in Bohemian embroidered textiles during the late Middle Ages that were made with small pearls. This was a local specialized form used on Christian ecclesiastical textile. As a result, the names Perlstucker and Perlhefter were used to designate embroiderers.

From time to time the restriction on Jewish occupations was eased and the Jews of Prague began to enter certain crafts. Though this was opposed by the Christian guilds, a significant number of Jews became involved in embroidery and other related tailoring vocations. The earliest Torah curtain in the Prague State Museum is dated 1547 and incorporates pearl embroidery and was donated by Salomon Perlsticker. It is no accident that many church textiles exhibit the same use of luxurious woven fabrics and embroidery techniques, motifs and a general style very much related to Torah curtain and mantles. The major difference of course is that the synagogue textiles do not incorporate any designs woven with human figures, except for the wimpels noted above.

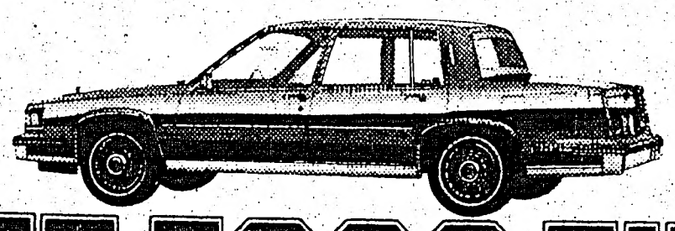
The synagogue clock from Pisek, Bohemia in the worship area near the ark is most noteworthy. It's from the year 1870 and has seven richly embellished faces, the large central one being an actual clock, while the six smaller dials are set by hand each week to indicate the time of the different daily, Sabbath and holiday prayers. The frame is carved and richly decorated in brown, gold and blue.

* * *

Now that you have walked around the exhibition and have paid particular attention to the fabrics, you have a good idea of the cultural richness and quality of Jewish life that existed in Czechoslovakia. You have not been looking at the usual archeological museum specimens but at the contribution of Jewish artists and craftsmen to a world of beauty and creativity lavished on Jewish community and family life. It formed part of a living Judaism by people of flesh and blood who had evolved a Jewish lifestyle of great esthetics and dedication.



Emblem of the Jewish Butcher's Guild, this key was carried in procession at the birth of Archduke Joseph in 1741 and is depicted in an engraving recording that event.



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DIARY ...of a People

By DAVID BIRKAN

Rosh Hashanah falls on Sept. 16 and 17 this year, a High Holyday intimately connected with the blowing of the shofar. One of mankind's longest-serving musical instruments in continuous use, it is an integral part of the lore, ritual and symbolism of the day of "memorial proclaimed with the blast of horns."

The "voice of a mighty shofar" [Exodus 19:26] — like a clarion call announcing the king's proclamation — institutes the final countdown before the giving of the Torah on Mount Sinai, it blasts growing louder and louder until the Divine Revelation of the Ten Commandments begins.

The shofar's debut in the Bible is followed by numerous other references. It is prescribed to "proclaim freedom throughout the land" [Lev. 25:9-10] in the jubilee year, as a call to battle [Judges 3:27], to head processions [Joshua 6:4], as a signal [Joshua 6:12], and to instill fear [Amos 3:6]. It is also described as an accompaniment to other instruments [Psalm 98:6]. These diverse aspects of the shofar's use are recalled at least implicitly on Rosh Hashanah, designated in Numbers 29:1 as Yom Terua (a day of horn blasts).

The shofar came to be used on additional occasions in post-biblical time: in the Temple in Jerusalem; in Babylonia to announce a death; in excommunication and exorcism services; at funerals; on fast days; to herald the Shabbat on Friday afternoons; and during other solemn occasions. During the Six Day War, it was blown by then chief army rabbi Shlomo Goren at the Western Wall to signal the liberation of Jerusalem.

All these uses, too, entered the multi-faceted symbolism of the Rosh Hashanah shofar-blowing ceremony and contributed to the continuous evolution and expansion of its meaning.

Tenth century Babylonian sage Saadiah Gaom enumerated 10 reasons for blowing the shofar on Rosh Hashanah: to proclaim the sovereignty of the King of Kings; to signal the start of the 10 days of teshuva; to declare loyalty to the Torah; to recall the shofar-like admonition of the prophets; to recall the fall of the Temple, bewailed by the shofar, and to anticipate its restoration, to be announced by the shofar; to commemorate the binding of Isaac, whose sacrifice was replaced by that of a ram; to instill awe and fear in the listeners at the time when judgment for all living creatures is being rendered on high; to summon all to judgment and prayer; to anticipate the shofar call that will summon the scattered survivors of the Diaspora back to the land of Israel; and to anticipate the day of the resurrection of the dead.

In his Yad Hazaka, 12th-century luminary Maimonides describes the shofar as calling out: "Awake, O sleepers from your sleep . . . examine your deeds . . . return in repentance and remember your Creator."

Generally, a ram's horn is used — to recall the animal that replaced Isaac in sacrifice — although a sheep's, goat's or antelope's horn is also acceptable. A cow's or bull's horn is not used, to avoid recalling the Israelites' communal sin of the Golden Calf.

The preferred size of the horn varies from congregation to congregation.

It is blown every morning at the conclusion of the shacharit service throughout the month preceding Rosh Hashanah, Elul, except for the final morning before the High Holyday itself. It is also sounded on Yom Kippur.

The shofar-blowing climaxes during the musaph (additional) service on the morning of Rosh Hashanah, with sets of three distinct calls. The tekiah (blast), a sustained tone, shevarim ("breaks"), three disconnected or broken sounds, teruah ("dim"), a quivering sound associated with weeping, and the tekiah gedola prolonged tekiah, make up wordless verses. These express the hope, suffering, and aspirations of the Jewish people, and the plea for forgiveness, as they beseech the Creator for another year of existence for the world and all its inhabitants.

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More American visitors sought

Meet aims to boost Israeli tourism

NEW YORK (JTA) — Officials and representatives of leading hotel and airline and tourism groups met with prominent Jewish business leaders for two hours last week in an effort to divise new methods to increase American tourism to Israel, the result of which would provide an immediate and significant impact to boost Israel's beleagured economy.

Max Fisher of Detroit told reporters after the private meeting that tourism is the second fastest growing international industry, second only to the petroleum industry.

He also said that Israel's tourist facilities are currently being used — even with tourism growing — at only about half their capacity.

The meeting was under the auspices of the tourism committee of Operation Independence, a group formed officially last February and consisting of a task force of some 100 international Jewish business leaders seeking to help strengthen Israel's economy. Fisher is chairman of Operation Independence, and of the tourism committee.

While he did not reveal details of the meeting, Fisher announced that operation Independence has received a commitment from national rabbinical and congregational leadership of the major branches of Judaism for rabbis in some 2,500 synagogues in the United States and Canada to announce a new program to expand Jewish tourism to Israel.

At High Holy Day services, leaders of synagogues will call on their members to form at least one minyan — or quorim of 10 — that will visit Israel during the next Jewish year.

"We are confident that this will give rise to a positive — indeed, enthusiastic response — resulting in tens of thousands of additional visitors to Israel," Fisher said.

Fisher, an industrialist and longtime activist within the American Jewish community — he was founding chairman of the board of governors of the Jewish Agency told reporters at the Harmony Club here that Operation Independence is a 10-year project that will deal with other economic issues such as exports from Israel.

"Israel within the next decade has to establish its economic independence, and not depend on handouts" from the U.S., Fisher said. Israel is provided with some $4 billion a year in economic and military aid from the United States.

Fisher said the goal of the tourism effort is to increase the number of visitors to Israel by some 500,000 after five years. It was noted that more citizens of West Germany visit Israel than American Jews on a yearly basis.

Israel govt. revokes Kopel firm's licence

TEL AVIV (JTA) — **The tourism ministry has revoked the licence of the Kopel Tourist Agency, for which a temporary receiver has already been appointed, following the collapse of the country's leading travel conglomerate (travel agencies, hotel management and car hire) due to financial difficulties.**

The government move in effect seals the demise of the company. The court-appointed temporary receiver said earlier that he had been unsuccessful in his attempts to find an investor to take over the company on terms acceptable to the creditors, in particular El Al and the Hotel Association.

Summit meet prospects rise

JERUSALEM (JTA) — **Prospects seem to have improved for a summit meeting between Premier Shimon Peres and President Hosni Mubarak of Egypt, sources close to Peres indicate.**

The two leaders will be in New York at the same time later this month to attend the 40th anniversary session of the United Nations General Assembly.

The chances of a summit may have been enhanced, these sources hinted, by the discreet visit to Cairo last week of Gen. (Res.) Avraham Tamir, director general of the Prime Minister's Office. They described it as "a great success," noting that Tamir met twice in 24 hours with Mubarak.

Well-placed sources told the Jewish Telegraphic Agency that Tamir's primary mission was to convey new Israeli proposals for a solution of the Taba dispute. Taba is a tiny strip of beach west of Eilat which is claimed by both Israel and Egypt.

The sources said Peres informed Deputy Premier and Foreign Minister Yitzhak Shamir of Tamir's mission but did not seek his approval. They said Shamir received a preliminary report of Tamir's talks in Cairo before he left on an official visit to Japan. The sources would not divulge the content of a personal message from Peres which Tamir delivered to Mubarak.

Shamir insists that the Taba dispute be resolved by conciliation. Egypt will accept only binding arbitration. While Peres and his Labor party ministers are prepared to accede to Egypt on this, Shamir and his Likud colleagues in the inner cabinet have blocked any concessions. The inner cabinet consists of five Labor and five Likud ministers.

El Al checking its jumbo jets

JERUSALEM (JTA) — El Al is conducting exhaustive safety tests on its Boeing jumbo jets, both on the ground and in the air, in the aftermath of recent fatal accidents involving the American-built aircraft.

The company's engineers are using x-ray and other sophisticated equipment to search for invisible cracks in the Pratt & Whitney engines that power the Boeing 737. Such faults are believed responsible for the fire that destroyed a British Airways 737 at Manchester Airport last month with the loss of 50 lives.

Guided by the Boeing company's own crash data analysis, El Al's overhaul unit at Ben Gurion's Airport is also examining and testing the engines of the larger 747 jets. Last month's Japan Airlines crash that took more than 500 lives and the Air India plane that crashed off the Irish coast in June were both Boeing 747s.

"We religiously implement all of the bulletins regarding safety regardless of cost," Arieh Fuchter, head of El Al's overhaul unit, told the Jerusalem Post. With far fewer Israelis flying abroad this summer because of the steep travel tax, El Al cannot afford to ground its planes in peak season.

The Jewish Telegraphic Agency learned that some maintenance work is being carried out in flight. Top technicians aboard the planes monitor their performance while airborne.

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Editorial

The shofar blast

One of the most solemn holidays of the Jewish calendar, Rosh Hashanah (the first day of which begins this year on Sept. 16), is marked by ideas of meditation, reconsideration and repentance.

Those concepts are uppermost in our minds at this season because the festival traditionally recalls first beginnings.

According to Jewish sources, Rosh Hashanah commemorates the creation of the world. In the medieval period, Philip Birnbaum informs us, the rabbis pointed out that the first word of the Hebrew bible, bereshit, could be transposed to read Aleph BeTishre, that is, the first day of the month of Tishre.

The Talmud also stresses the importance of Rosh Hashanah as a festival commemorating other firsts. "We are told that God remembered Sarah on the first day of Rosh Hashanah: Isaac was born on Rosh Hashanah; Hannah was remembered on Rosh Hashanah, and her son Samuel was the answer to her prayers at the sanctuary of Shilo."

Perhaps the most prominent feature of the liturgy of the holiday is the shofar. Its shrill blasts serve to rekindle our memory of another first, the giving of the law at Sinai.

On Rosh Hashanah we are commanded to begin 10 days of self-examination and repentance. The sounds of the shofar are designed to wake us up from the moral indolence of the previous year and stir us to rehabilitate ourselves morally.

Each year Rosh Hashanah affords the reflective Jew a second chance at life, a new beginning, a fresh opportunity to wipe clean the slate of past errors and sins.

Despite the solemnity of the holiday, the Jew derives joy from its observance because of the promise it makes to the truly penitent that it is possible to start out again on the path of life as one who is spiritually resuscitated.

On this occasion we wish all the readers of The CJN our best wishes for a happy and prosperous New Year.

Towards that day

Ze'ev Chafets, a reliable and respected Israeli newsman whose book, Double Vision, documented the biased, distorted manner in which many American sections of the media reported the Israeli attack on the PLO terrorists in Lebanon in 1982, has written a syndicated article from Israel that raises some serious questions.

He says a "wave of fear and frustration" is sweeping over the Jewish state because Jewish civilians in Israel have now become the targets of an "increasingly bold terror campaign that has claimed a dozen innocent victims." He notes that this has "begun to stir the emotions — anger, and in some quarters, panic — that now threaten not only the delicate fabric of Arab-Jewish coexistence, but America's Middle East diplomacy as well."

Explaining that the recent incidents are different because they have been carried out by local Arabs, Chafets writes, "The current emotional climate, which is characterized by calls for the death penalty and growing support for the racist doctrines of Meir Kahane," demonstrates the "exhaustion that has beset the country in recent years."

A sobering, frightening report and, no doubt, an accurate one. But this is *not* the only face of Israel. Another report in a recent issue of Commentary by the respected scholar, Edward Alexander, of Tel Aviv University, calls attention to the glorious way in which the overwhelming majority of Israelis greeted the thousands of Ethiopian Jews rescued in what has come to be called Operation Moses . . .

In reporting the news, we must face up to the depressing analysis by Chafets and complement it with the moving tribute to Israel by Alexander.

In the soon-to-be-celebrated High Holy Days, we ask God's forgiveness for "sins of commission and of omission." We are therefore duty-bound to report the negative and the positive sides of life in Israel today — and to work towards that day when all the reports will be on the plus side. — **The Jewish Week.**

"The only Jewish Japanese rabbi"

Hiroshi Okamoto got answer

THE JEWISH WORLD

By
SHELDON KIRSHNER

Abraham Okamoto

Rivka Okamoto

Japan lay prostrate in August of 1945, having lost the war. A very patriotic 19-year-old naval officer, Hiroshi Okamoto, was devastated by the defeat. Having lost his sense of identity and direction, he looked for all-embracing spiritual answers.

In an effort to fill the void, he read Western literature, but could not find what he wanted. Okamoto, who had been brought up with Shinotoism and Buddhism, turned to Christianity. But this path, too, did not suit him.

He discovered the Hebrew scriptures, and the more he read the Old Testament, the more he was drawn to Judaism. What impressed Okamoto, among other things, was that Jews had preserved their religion despite centuries of harassment and persecution.

For the next couple of years, he faithfully studied Judaism in libraries, deeply immersing himself in it. He then contacted U.S. army officials to find out where "Jewish people" lived in Japan. Referred to a Russian-born Jew who had married a Japanese woman, Okamoto studied Hebrew and Chumash with him for the next three years.

Captivated by Judaism, Okamoto urged his wife-to-be, Kyoko, to start studying it. And at his suggestion, she began attending synagogue services. She was moved by it, sensing "the pain and suffering of the Jewish people."

Meanwhile, Hiroshi Okamoto came across a book by Leo Baeck, Essence of Judaism, which stated that Judaism is open to anyone who cares to embrace it. Okamoto now was determined to become a Jew.

He hoped to go to Israel to study Judaism, but could not obtain a scholarship. Through the help of a Reform rabbi and an American Jewish philanthropist, he got a scholarship to attend Hebrew Union College-Jewish Institute of Religion in Cincinnati.

In 1958, he and Kyoko were married in a Jewish ceremony, and three years later, they formally converted to Judaism. He took the name Abraham, and she became Rivka. Okamoto received his rabbinical ordination in 1964. For one year, he taught Hebrew and bar mitzvah lessons in Tokyo, home to a small Jewish community. After that, armed with a research fellowship, he studied at Oxford University.

In 1970, he was hired as an instructor by the University of Miami's religion department. And in the mid-1970s, he led High Holiday services in the Miami area for Jews not formally affiliated with any synagogue, according to an account in The Jewish Floridian.

The newspaper claims that Abraham Hiroshi Okamoto was "perhaps the only Jewish Japanese rabbi who has ever lived."

But life was ultimately not kind to him. In 1978, when he was 51, he was stricken with a debilitating, and fatal, disease. He died in 1981.

Today, Kyoko Okamoto, who is writing a biography on her late husband, still keeps a kosher household, attends services at Temple Beth Am, and is raising her two sons as Jews.

She hopes they will "carry the torch of the Torah... and be good Jews and contribute to Judaism through their work and influence the people they come into contact with."

* * *

THE FINAL SOLUTION

Christopher Browning, a Pacific Lutheran University historian, is the author of an acclaimed book entitled **The Final Solution and the German Foreign Office.** Now he has produced **Fateful Months (Holmes & Meier),** a collection of essays about the emergence of the Holocaust.

It is his thesis that the seminal decision by the Nazis to systematically exterminate European Jewry was taken in those "fateful months" between the autumn of 1941 and the spring of 1942. He says that the Final Solution, far from emerging in a political vacuum, was the "culminating development" of a political system in which "mass murder had become accepted practice."

Browning's theory is not one accepted by all historians. Lucy Davidowicz, for instance, claims that Hitler and his cohorts decided to wipe the Jews off the map of Europe *long before the onset of World War II.* Browning, a careful, methodical scholar, disputes this. As he puts it:

"The intention of systematically murdering the European Jews was not fixed in Hitler's mind before the war, but crystallized in 1941 after previous solutions proved unworkable and the imminent attack upon Russia raised the prospect of yet another vast increase in the number of Jews within the growing German empire."

Lest anyone misunderstand his position, Browning does not underestimate Hitler's pathological obsession with Jews, and he states emphatically that the fuhrer wanted a Judenrein Germany.

Prior to the war, however, the Nazis sought to achieve their goal by emptying Germany of its Jewish population. "In order to reserve the limited emigration opportunities for German Jews," he writes, "the Nazis opposed Jewish emigration from elsewhere on the continent."

It is difficult, he adds, to reconcile this policy with the assumption by some writers of Hitler's long-held intention to systematically murder the Jews.

Why, then, did the Germans and their East European collaborators begin to do so after 1941?

According to Browning, the Nazis reached an "impasse" with their Jewish policy in 1941 and decided to solve it through the medium of mass murder.

Emigration dried up as one country after another threw up obstacles to prevent German Jews from leaving their homeland, and massive "resettlement" schemes proposed for Lublin and Madagascar did not pan out. Furthermore, Hitler knew that his intended conquest of the Soviet Union, with its 3 million Jews, would only exacerbate his problem.

Browning states that "overwhelming evidence" exists to show that Nazi Germany planned and prepared a *Vernichtungskrieg*, a war of destruction in Russia. For Hitler, the war would be a clash of ideologies and races, not of nation states.

The "intoxicating vision" of victory induced the Nazis to set into motion the Holocaust, he notes.

Browning points out that Hitler never actually issued a *written order* for the destruction of European Jewry, a point Holocaust deniers invariably seize upon in glee. Nevertheless, enough hard evidence regarding his intentions has surfaced.

Throughout November of 1941, leading Nazis made it clear what lay in store for the Jews. Heinrich Himmler told his chiropractor that "the destruction of the Jews is being planned." Alfred Rosenberg, in a briefing to the German press, asserted that the so-called Jewish question "can only be solved in a biological extermination of all Jews in Europe."

At the 1942 Wannsee Conference in Berlin, where bureaucratic approval for the Holocaust was formally given, Reinhard Heydrich cooly noted that the real purpose of the planned resettlement program of the Jews was their ultimate destruction. No Jews should be permitted to live as "a germ cell of a new Jewish reconstruction," he said.

Browning, in recounting the steps taken by the Nazis to kill the Jews of Europe, explains that the method of mass shootings employed by the Einsatzgruppen proved to be deficient. Apparently, too many of the executioners could not tolerate the "psychological burden" of spending their days firing at defenceless civilians.

After witnessing a mass shooting, Himmler himself was shaken by the bloody spectacle and ordered a subordinate to ascertain whether "better results" could not be obtained with explosives or poison.

The mobile gas van was invented, and some 150,000 Jews met their deaths this way. But the gas van had its drawbacks as well, and, finally, the gas chambers were built to facilitate the Holocaust.

Browning recites these macabre events with the detachment of a skilled surgeon. It is not pleasant reading, but at a time when malicious and ignorant Holocaust deniers are spewing forth their dirt, books like Fateful Months are, ironically, a welcome relief.

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Opinion

New Year sees Israel at very crucial crossroad

By
J. B. SALSBERG

Once again we are, according to the Jewish calendar, at the crossroads of years. The outgoing year — 5745 — brought us very little joy or promise. Its departure from the scene may be recorded without regret.

As for the new year — 5746, it enters the Jewish world bent low by the enormous burdens that it inherited from its predecessor. It will need not only our sympathy but also our support to cope with the awesome challenges that Israel, as well as the world Jewish community, will, in my opinion, be faced with in the year that we are entering.

J.B. Salsberg

As I see it, none of the overriding problems that debilitate Jewish society around the world have moved closer to satisfying solutions. Only those with abnormal shortsightedness, whose vision of world Jewry doesn't reach beyond their own small sectarian circle — only they can be satisfied with the present circumstance of world-Jewish society. But such self-deluding conclusions fly in the face of reality.

In the real world of 5745 (1984-5) the third largest Jewish sector, that of the Soviet Union, is still exposed to a government policy of cultural genocide on one hand and a denial of the right to leave that country, on the other.

Nor has the rising rate of cultural and social alienation from the main bodies of organized Jewish communities in North America, South America and Western Europe ceased, the relatively small spurt of growth in the religious sector, notwithstanding. **The worrisome national hemorrhage has not slowed down in the past year.**

Disturbing as the past year's picture in the Diaspora may be, it is the Israeli reality, as it developed during the same period, that worries me most. That is so not only because I, like most Jews, want Israel to be secure and growing. But I also hold the view that Israel, in the present period of our history, is the only guarantee for Jewish national survival (as distinct from only religious survival) that the Jewish people have.

I, therefore, offer no apology for focusing this year-end overview of the Jewish scene primarily on Israel. The reborn Jewish state is, in historic terms, the primary area of our battleground for national survival. So, what was the Israeli reality during the past year?

• The many-sided Israeli crisis has shown no signs of abatement during the year. On the contrary, it has developed a number of dangerous side effects.

• Though there seems to be (according to Israeli polls) a degree of improvement in the usually fractured political scene, the main political contenders — Alignment and Likud — retain their historic differences and, therefore, make partisan political jockeying inescapable. A breakup of the present coalition government and a new general election can, therefore, not be long delayed.

• The economic crisis, dangerously inflamed by the enormous costs of the war in Lebanon, (though it has pre-war roots too) has not been overcome. Its negative impact is not only economic but also psychological. It is an important contributing factor to the increasing emigration statistics of the country.

• Israel's supreme need is, of course, the attainment of peace with its Arab neighbors. The road to peace has been difficult enough, but during the past year those difficulties have been increased by extremism from our own ranks. The unhappy legacy of the war, the economic difficulties and the revival of Arab terrorist acts by new Arab extremist gangs has created a public mood that is exploitable by Israel's own extremists.

Occasionally one gets the eerie feeling that the mystical, Messianic activists, or the provocative and reckless racists (Kahane) are succeeding in setting the political agenda for the government. In other words, whether those elements, still treated with indulging considerations by the political maximalists of the Likud, are not succeeding in sabotaging the government's peace efforts.

(Can you imagine how much blood would have flown in the streets and highways of all Israel if some of those self-appointed precursors of the Messiah had succeeded in blowing up one of Islam's most sacred temples in Jerusalem? Had they, heaven forbid, succeeded it would have triggered a catastrophe for Israel. Yet there are those in Israel, and in some Jewish settlements abroad, who plead that those "basically good boys who made a mistake" and who, thanks to Israel's courts, are now imprisoned, should be released.)

Israel, as I see it, is now at a very crucial crossroad. The developments of the past year have sharpened and dramatized serious internal differences and divisions. Their resolution can not be long delayed. Responsible political leaders of all parties, will have to stand up and be counted.

The next election that can't be far away may be the most important in Israel's history. May realism guide the people of Israel when they next go to the polls. They will, perhaps, decide not only the future of Israel but also the future of Jewish survival as a people.

May the new year truly open a new and promising era for all of us. Amen.

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signatures.

* * *

KAHANE AND THE BIBLE

Re your Aug. 22 article headed "12 major U.S. groups term Kahane's policies 'racist.' "

The leaders of these groups are quoted as saying that Rabbi Meir Kahane's "words and actions are alien to Judaism.

I wish they'd explain how Kahane's words and actions are alien to the following guidance found in Numbers 33:35 in the Bible:

"And if you will not drive out the inhabitants of the land from before you, then those that you let remain of them shall be thorns in your eyes and thistles in your sides and shall torment you in the land wherein you dwell."

In truth, Kahane's words and actions are Jewish to the core. But they are alien to liberal dogma these leaders cherish much more than real Judaism.

These leaders and their secular liberalism have produced two generations of liberals of Jewish descent who are totally ignorant of Judaism, who support left-lib, anti-Jewish causes and who, in their large majority, see intermarriage as a good thing.

We know Arab families average twice the size of Jewish families and each new census reveals a proportional drop in pre- and post-1967 Israel's Jewish population. It doesn't take deep thinking to realize what this bodes for Israel's future.

Yet these U.S. leaders, having presided over the devastation of their Jewish community, appear eager to destroy the future of the Jewish homeland and the only Jewish community with a chance of long-term viability by perpetuating disastrous liberal values instead of real Judaism.

These leaders would stick to liberal dogma to the catastrophic end; but Kahane won't, Kach won't, and neither will a couple of million Sephardic Jews who know something about Judaism and the joys of life as a minority among Arabs.

Ken Haberman
Toronto

* * *

AT 92 HE LOVES CANADA

I celebrated my 92nd birthday recently, and as of this month it'll be 60 years since I arrived in beautiful humanitarian Canada!

I ran away from an anti-semitic country whose name I won't mention where the bigots were like dogs who bark because they cannot bite.

The day I arrived here I felt as though I'd been born again a truly free man.

Working for the CPR at 17 cents an hour, I mixed with all nationalities. I raised a fine family that includes a doctor, a lawyer and a professor. And now that I'm retired, I get an old age pension, and with a little bit of savings, my wife and I are living comfortably.

All these blessings are thanks to Canada. Canada, you're the greatest! Canadian Jews, you're the greatest, too!

I hope you'll let me use your letters columns to express my innermost feelings of joy to be a Jew living in this great land — something many of us forget.

Meilich Schiff
Montreal

* * *

"INFAMOUS, RACIST, HEINOUS"

How pleased I am to know that the infamous clause equating Zionism with racism is finally deleted from the Forward Looking Strategy Document at the recent UN End of the Decade for Women Conference in Nairobi, Kenya. (CJN, Aug. 15).

For Jews, to have lived with that heinous statement since 1975 has been unnerving and upsetting, as it strikes against the very tenets of Zionism.

Congratulations to all those who worked so hard to see that this clause be permanently deleted.

Ellen Smiley
Montreal

* * *

Darrin Baker . . . TV's Jewish superhero walking on space.

HE'S UP IN SPACE

I'd like to say thanks a billion for Frank Rasky's Aug. 29 article ("Actor on the brink of becoming Jewish superhero") about my space role as Jayce in the 65-episode animated TV series, Jayce And The Wheeled Warriors.

The story is fantastic and the response from my family and friends has been great! (Or should I say really, really neat!)

When I opened up The CJN and saw the full-page story on me, I nearly fell over. I must say I never expected anything that big!

It's an honor to have been written up by Mr. Rasky and I thank you for taking the risk of writing about a theatrical newcomer.

I'm still walking on space. I'll never forget the experience. See ya in space!

Darrin (Jayce) Baker
Toronto

* * *

HE'S NO SADDUCEE

In my letter to you on Aug. 22 headed "Perpetuates ignorance," there is a significant typographical error.

What I had written was as follows: Many converts are misled into thinking that, if they have held immersion in an Orthodox mikveh, they have had an Orthodox conversion. But a primary criterion of conversion for those who observe halacha, is acceptance of all of the mitzvoh (BOTH THOSE IN THE ORAL AND WRITTEN TORAH).

So that I not appear as the first recorded Sadducee in 2,000 years, I would appreciate you printing this correction.

Rabbi Shlom Noach Mandel
Toronto

* * *

EYES SHUT TO FASCISM?

I was pleased by your Montreal Arts article on Jean Julich who was designated as a Righteous Gentile. As producer and director of Arielle Gabriel's Holocaust play, it is reassuring to be aware that such courage does not go unrewarded.

My reward was the appreciation of survivors of Auschwitz. Their gratitude made all the effort worthwhile.

It is sad, however, that this play collapsed because so few people attended this original play by a Canadian author.

Apparently, the general public prefers not to be reminded of fascism. The play was under the gun for portraying the Nazis in too dark a light.

Anti-semitic propaganda has to be balanced by repeatedly bringing to light the truth of the concentration camps. The way Keegstra's case was handled by the media makes me ashamed to be a Canadian.

Chard Chenier
Montreal

* * *

MAIMONIDES AND MIRACLES

Did Maimonides accept the idea of miracles?

The matter is somewhat more complicated than Henry Biberfeld's letter assumes ("He believed in miracles," July 25).

The Encyclopedia Judaica points out: "Maimonides was careful not to define the miracle as an abrogation of the laws of nature. He explained that in a miracle of the crossing of the Red Sea, for example, the nature of the water was not changed but was affected by another natural force, the wind."

Even the Revelation at Mount Sinai was regarded as an addition to nature rather than an abrogation thereof.

The Rambam believed that the passage in the Book of Ezekiel, describing the revival of the dead in the Valley of the Bones, was allegorical.

The miracle attributed to Elijah, in reviving a dead child, is deduced from the fact that the word va-yamot is a homonym, which may mean "and he is very ill," as well as "and he died.

Thus the child of Zaraphath had not been dead but severely ill, and Elijah cured him of his illness.

In his The Legacy of Maimonides, Rabbi Ben Zion Bokser makes clear that Maimonides did accept the notion of miracles as temporary modifications, introduced by God to enact His purpose in the universe, but that he reinterpreted many of the Biblical miracle stories and sought to minimize their scope.

Perhaps in my tribute to this genius of our tradition I should have made clearer the full nature of his thought on this complex subject.

Rabbi Bernard Baskin
Hamilton

* * *

WANTS MOVIES REVIEWED

I've been a CJN subscriber for years, and I like the information contained on local Jewish life and world news.

May I suggest, however, that you consider running brief reviews of all Academy Award winners and more reviews of current movies as well as a guide to films in the main cinema houses.

Berta Levin
Toronto

* * *

COPING WITH CANCER

Ellen Goodman, in her July 11 column headed "There's nothing like a cure to debunk medical myths," misunderstands the enormous usefulness that a sense of responsibility has for all situations, including the illness of cancer.

To interpret responsibility as blame, suggesting that cancer patients are made to feel guilty when encouraged to see the role that they can play in the elimination of their illness, is to ignore their individual power.

Blame and responsibility are not the same things.

Blame says, I did something wrong — I should have done better.

Responsibility, on the other hand, implies forgiveness and is vital to the ability to see ourselves as masters of our lives.

To take responsibility for *any* reaction in life, whether it is irritation at something our children did, a cold we get, a successful achievement at work, or contracting cancer, is to say that I have power here, *I* am the source of this particular reaction, and I can also create something in its place.

This is not to say that I am to blame for what has happened. Rather, it means that something happened and I can choose to see myself as its creator and not its victim. This brings power to the situation.

This healing quality of responsibility must be recognized and assumed all the time, in all life situations, for it is the ultimate truth of our joy and our sadness, our illness and our health.

It allows us to see choices at every moment of our lives.

Harriet Fels
Montreal

Opinion

5745: The year reviewed in Canada

Long hate trials taught us that we are all survivors

By
PATRICIA RUCKER

Research by
CYNTHIA GASNER

For Canadian Jews, it was a year of memory and pain.

The trials of two men, Ernst Zundel and James Keegstra, reawakened the twin nightmares of anti-semitism and the Holocaust — nightmares that still haunt the survivors among us.

We suffered, as we watched and listened to the weeks of testimony and the aggressive displays of the Victoria lawyer, Doug Christie, who defended them both.

And from the suffering, we learned that we are all survivors.

*** *** ***

The 8-week trial of Ernst Zundel under Section 177 of the Criminal Code on a charge of "spreading false news" about the Holocaust which would promote social unrest began in January with a confrontation outside the tightly-guarded courtroom in downtown Toronto between his supporters, wearing their trademark hard hats, and the Jewish Defence League.

Inside, with a motion that set the tone of the trial, Christie attempted to have Jews, Freemasons and their close friends or relatives barred from serving on the jury.

(A second charge, on which Zundel was acquitted, involved allegations of an international conspiracy of financiers, Freemasons and Jews.)

Judge Hugh Locke turned down the motion, saying that it would "disenfranchise a substantial segment of our society."

One of the essential elements of the Holocaust-related charge against Zundel was that the "news" he had spread through his Samisdat publishing house was false.

In a decision which could not be made known until after the trial was over, Locke declined to take "judicial notice" of the fact of the Holocaust.

The effect of this decision was that Crown Attorney Peter Griffiths had to establish the truth of the Holocaust.

As the first witnesses took the stand to recount their experiences in the concentration camps, they faced aggressive cross-examination by Christie which reduced some of them, as well as some of the spectators, to tears.

But the tide began to turn when a 60-year-old Vancouver pharmacology professor, Rudolf Vrba, refused to be intimidated as he described watching an SS officer pouring deadly gas into a bunker.

"I saw 1,765,000 people enter Birkenau. I never saw them come out," he stated flatly.

The defence testimony was bizarre.

One witness claimed to have seen an Olympic-sized swimming pool in a section of Auschwitz off-limits to visitors.

Zundel himself spent hours on the stand, reading from his extensive library of Holocaust denial literature to establish a defence of sincere belief.

But after a charge from Locke to the jury which included the statement that "in my personal opinion, the evidence before this court is overwhelming" that the Holocaust did occur, an unrepentant Zundel was convicted of disseminating lies about the Holocaust.

He was subsequently sentenced to 15 months in jail and three years probation. He is appealing the case.

The sentence is long enough to expose Zundel, who remains a German citizen, to deportation.

The charges were originally laid privately by survivor Sabina Citron, a co-founder of the Canadian Holocaust Remembrance Association.

Many in the Jewish community were uneasy about the prospect of a trial whose outcome appeared dubious.

But when the province took over the case, two major community organizations, the League for Human Rights of B'nai B'rith and the Canadian Jewish Congress, moved quickly to cooperate in offering quiet assistance to the Crown in finding potential witnesses and solid Holocaust documentation.

And following the verdict, a candlelight march and massive rally which packed Toronto's O'Keefe Centre with 3,700 people bore witness to the unity generated by the trial between survivors and Canadian-born, between the Holocaust generation and those to whom it is history, and between Jew and Gentile.

Only two months after the Zundel trial concluded, Canadian Jews had a strange sense of deja-vu as James Keegstra made his appearance in early April in a Red Deer, Alta. courtroom.

But the charge — wilfully promoting hatred against an identifiable group (Jews) — was different, laid under Section 281.2 of the Criminal Code.

And the accused was different: a humorless, fundamentalist Christian, born and raised in Canada, whose profession for 14 years was to teach history to adolescents and who had served as mayor of the rural community of Eckville — not a media-wise commercial artist like Zundel who grew up in post-war Germany, and whose private publishing efforts included, in addition to Holocaust denial literature, pamphlets insisting that flying saucers exist.

During the 70 interminable days of testimony, Crown attorney Bruce Fraser called 23 of Keegstra's former students to testify.

Although three broke into tears under Christie's hectoring cross-examination, page after page of class notes, essays and exams made the tenor of Keegstra's teaching clear.

In his view, Judaism was an evil religion bent on destroying Christianity.

Standard reference works like encyclopedias were worthless, he said, while books he recommended were truthful and thought-provoking.

Keegstra enforced his interpretations by giving poor marks to essays and answers which disagreed with him.

Among the defence witnesses was a former principal of Keegstra's, Edwin Olsen, who testified that, although his own daughter was in Keegstra's class, he was not concerned with what Keegstra was teaching.

Defence witnesses testified that Keegstra was widely considered a staunch Christian, generous to the needy — including one unfortunate referred to as "Bob the Jew."

But the star witness was Keegstra himself, who spent 26 days on the stand.

Finally, in a detailed charge to the jury, Judge John MacKenzie threw out Christie's contention that a conviction would violate the right to freedom of speech, but stressed that, under the law, they might be required to acquit Keegstra, even though they disagreed strongly with him.

After 30 hours of deliberations, Keegstra was convicted, and, in a move which surprised the Crown attorney, sentenced to a fine of $5,000 rather than the maximum 2-year jail term Fraser had demanded.

Keegstra has launched an appeal; so has the Crown, claiming too lenient a sentence.

*** *** ***

Following on the heels of the Zundel hearing, and coinciding with the first weeks of Keegstra's trial, the Holocaust Memorial Gathering for survivors and their children in Ottawa was emotionally draining — and yet uplifting.

It opened with a memorial service under the gray skies of Parliament Hill, and closed with the singing of Hatikvah.

During the three days of speeches and reunions, delegates heard from Elie Wiesel and Nazi-hunter Beate Klarsfeld.

There was controversy. Should Zundel and Keegstra have been prosecuted (no, said Civil Liberties Association counsel Alan Borovoy). Can Canadian laws deal with Nazi war criminals (no, said noted criminal lawyer Eddie Greenspan).

And, at the last, there was the legacy, read in English and French, Hebrew and Yiddish, joining survivors and the two generations who have followed them in a pledge never to forget.

In an uncomfortable reminder of the need to say "Never again," a report released by the League for Human Rights of B'nai B'rith revealed that 126 acts of anti-semitism had been reported in Canada during the previous 12 months — up 162% from a year earlier.

*** *** ***

One legacy of the Holocaust the Canadian government is finally dealing with is that of Nazi war criminals suspected of living in Canada.

The Deschenes Commission was set up by the new Conservative government early in February amid allegations, later discounted, that Josef Mengele had been sheltered here.

Justice Jules Deschenes, the commissioner, has held hearings in several Canadian cities, as he seeks to fulfil his mandate to determine if there are such war criminals in Canada, how they entered, and what legal means exist to bring them to justice, including new legislation, if required.

Deschenes is scheduled to deliver his report by Dec. 31.

Four major issues emerged during the hearings:

• Numbers.

Estimates of the number of Nazi war criminals in Canada have ranged from as high as 3,000 (by Sol Littman, Canadian representative of the Simon Wiesenthal Centre) to a low of 30 to 40 (by Justice Minister John Crosbie).

As the hearings recessed for the summer, commission lawyers were sifting through a list of 660 names.

• Jewish-Ukrainian relations.

Always sensitive, relations between the two communities became strained following Littman's charges at an early session that many suspected war criminals in Canada are of Ukrainian origin.

• Use of Soviet evidence.

Deschenes indicated that he would consider using evidence from Eastern bloc countries. But representatives from emigre groups have branded such evidence suspect.

• Adequacy of Canadian laws.

Both the League for Human Rights of B'nai B'rith and the Canadian Jewish Congress, which have official standing at the inquiry, have suggested using denaturalization, deportation, amending extradition treaties and new legislation to bring Nazi war criminals to justice.

But testimony by Martin Low, a senior justice department lawyer who authored a 1981 report to the federal cabinet on the issue, indicated serious legal and evidentiary obstacles to taking action.

Evidence which could be used in cases brought under present law has been destroyed — or, because of inadequate screening procedures for immigrants in the post-war period — never existed, and there is strong opposition to any form of retroactive legislation in government and legal circles.

*** *** ***

There was joy for Canadian Jews last year as well.

Over 900 politicians and Jewish community leaders attended the closing dinner of the 3-day Canada-Israel-Committee annual policy conference in Ottawa last March.

The star attraction was Israeli vice-premier and deputy foreign minister Yitzhak Shamir who came to Canada at the invitation of Secretary of State for External Affairs Joe Clark.

During a 1-week visit to Ottawa, Toronto and Montreal, the Likud leader talked trade with Clark and Prime Minister Mulroney, and asked for Canadian troops to serve in the multinational peacekeeping force in the Sinai — a request Canada later acceded to.

Two concrete results of the visit were the extension last May to El Al of landing rights in Toronto and the first of a reciprocal series of trade missions between Canada and Israel.

All Canadian Jews shared a moment of special happiness with the Sephardic community last December during a 2-week visit by the Sephardic Chief Rabbi of Israel, Mordechai Eliyahu.

*** *** ***

There was pride, as well, in the achievements of a number of Canadian Jews, particularly in the political field.

Gerry Weiner, the only Jew in the massive 211-member federal Conservative caucus, was appointed parliamentary secretary to External Affairs Minister Clark.

Stephen Lewis, who served a term as Leader of the Opposition while heading up Ontario's New Democratic Party, was appointed Canada's ambassador to the United Nations.

But the real political excitement came in Ontario.

Following Premier William Davis' resignation as head of the governing Tory party, Ontario's first Jewish treasurer, Larry Grossman, threw his hat in the ring — only to be narrowly beaten by small-c conservative Frank Miller.

The new premier promptly called an election for early May. After a near-draw resulted in a Conservative minority government, the Liberal and NDP parties joined forces to end 42 years of Conservative rule.

When new Liberal Premier David Peterson was sworn in in July, two of the three Jewish members of his caucus stood beside him as cabinet ministers — Elinor Caplan as head of the management board and Monte Kwinter as minister of consumer and commercial relations.

Steve Offer, the third Jewish Liberal MPP, shares Kwinter's offices as his parliamentary assistant.

The hottest political issue on the provincial scene in both Ontario and Quebec was education — and the Jewish community was deeply involved.

Former premier William Davis' surprise decision to extend full funding to the Roman Catholic separate school system in Ontario exploded in the Conservative government's face during the election campaign.

When the new Liberal government introduced a bill implementing Davis' decision, it immediately referred the legislation to the courts for a ruling on whether it conflicted with the Charter of Rights and Freedoms by funding Catholic schools, but not other faith community schools.

The court decision will also affect any recommendations of the Shapiro Commission, which is expected to report in October on the role and possible funding of independent schools.

In Quebec, a series of education bills and judicial rulings has resulted in confusion over whether non-Christians will be disenfranchised in school board elections.

Attempts by the Quebec government to replace a confessional system with a linguistically-based one have run afoul of constitutional guarantees to Protestant and Catholic school boards in Montreal and Quebec city.

Both B'nai B'rith and Congress have protested legislation passed by the Quebec Assembly allowing only members of the denomination of the school board to vote for commissioners and trustees. Jews in Quebec have historically been affiliated with the Protestant boards.

*** *** ***

Other major events which held the attention of the Jewish community in Canada during the past year were:

• A record 2,800 delegates and observers from all over North America attended the 53rd General Assembly of the Council of Jewish Federations, hosted by the Toronto Jewish Congress.

• A Senate committee report on Canada's relations with the Middle East which praised the PLO as a "relatively democratic" organization prompted the two Jewish senators on the committee, Jerry Grafstein and Nathan Nurgitz, to abstain from a vote adopting it.

• And finally, Canada made its best-ever showing at the Maccabiah Games in Israel for a 3rd place standing.

[Cont'd. on page 11]

CJN reporter Paul Lungen, who covered both the Zundel and Keegstra trials, sports the latest in a line of anti-hatemonger wear, exclusive to the journalists who braved 12 weeks of testimony to report on the trial of Jim Keegstra. "Conspiracy, what conspiracy?" asks the Hebrew lettering on the shirt.

5745: Review of the international scene

Ethiopian Jews helped to brighten a difficult year

The Maccabiah was also a high point for Israel in a year of difficulty and hope. Athletes from 36 countries participated in an opening ceremony last July that was both a parade and a joyous family reunion.

The Ramat Gan stadium rang with cheers as athletes from such outposts of the Jewish world as Zaire, Zimbabwe, Gibraltar and Bermuda marched past.

Seven members of the Israeli team strode behind a banner proclaiming "Let my people go" — a reference to those countries, like the USSR, which do not permit Jewish athletes to travel to Israel.

Soviet Jewry was, in fact, represented. Ninety per cent of Israel's wrestling team was born in the USSR, as was Canadian judo gold medalist Mark Berger.

The belts Israelis had their eyes on in 5745 were not those of judo competitors at the Games, but their own, pulled tight by tough government measures aimed at bringing Israel's economy under control.

As the year began, Shimon Peres' new unity government slapped a 6-month ban on the import of a long list of such "luxury" items as automobiles and furniture, in an effort to save rapidly dwindling currency reserves.

As the cost of living soared — even though a domestic price freeze had been imposed concurrently with the import ban — Israelis found their previously sacrosanct cost-of-living allowances slashed nearly in half.

A series of economic agreements oscillated between total and partial freezes on wages, prices and taxes — and the inflation rate oscillated along with the packages, ranging anywhere from a projected annual rate of 200% to 500%.

Finally, in an 11th-hour agreement before a second general strike would have taken place in July, Peres and weary Histadrut negotiators came up with a settlement on draconian economic measures, including a 30% devaluation of the shekel (replaced at the beginning of September with a new shekel worth 1,000 of the old ones) and massive cuts in government subsidies on staples like bread and milk.

Under the agreement, cost-of-living increments will soften the decline in wages and salaries.

*** *** ***

Late summer polls showed that an overwhelming majority of Israelis supported the austerity program.

But the unity of the national unity government was threatened by other internal developments — the gravest of which was a new wave of terrorism.

In January, military sources reported that in 1984 terrorist attacks on civilians inside Israel rose to the level of 1980-1, the year before Israel invaded Lebanon to destroy the Palestine Liberation Organization.

In May, in a controversial exchange, 1,150 Palestinians and other prisoners were freed to obtain the release of three Israeli soldiers captured in the Lebanese war.

Six hundred of these were allowed to return to their homes in the administered territories and Israel.

The debate over whether they should have been freed became bitter when, in June, Shiite Moslem hijackers boarded a TWA Boeing 727 in Athens. Demanding the release of more than 700 Shiites then held in an Israeli prison, the hijackers shuttled the plane between Algiers and Beirut in an 18-day marathon.

The majority of the passengers were American, including a navy serviceman beaten to death by the hijackers.

Complicated negotiations involving the U.S., Syria and Lebanese Shiite leader Nabih Berri strained U.S.-Israeli relations — but eventually the hostages were released. During subsequent weeks, the Shiite prisoners were also freed, in groups.

Within the territories, the summer brought a series of murders of Israeli civilians. Their funerals became settings for angry demonstrations, with supporters of Kach party leader Rabbi Meir Kahane often participating.

Amid calls for the return of the death penalty for terrorist murderers and growing support for Kach, the cabinet reinstituted deportation and detention without trial for Palestinians suspected of anti-Israel or terrorist activities.

Against this background of increasing fear and anger, Deputy Premier and leader of the Likud Yitzhak Shamir was among those demanding that President Chaim Herzog pardon 15 Jews — part of an original group of 27 — convicted of terrorist activities in the territories. Three received mandatory life sentences for their part in the murder of three Palestinian students at the Islamic College in Hebron.

To combat increasing anti-Arab feeling, the Knesset passed on first reading two government-sponsored bills to curb racism in politics and public affairs.

*** *** ***

An unhappy chapter in Israel's history finally came to an end in June, on the third anniversary of Israel's invasion of Lebanon, when the IDF completed its withdrawal from Lebanese territory.

Put into effect in January, the 3-stage withdrawal plan of Defence Minister Yitzhak Rabin split the national unity cabinet — and even the Likud bloc, two of whose ministers voted for the plan.

But the feeling within Israel, and among the troops, was one of relief. By the time the pullout was completed, 654 Israeli soldiers and security personnel were dead and nearly 6,000 wounded — some of them as a result of attacks by Shiite guerrillas during the withdrawal.

Behind them, the IDF left a country in chaos. President Amin Gemayel's credibility as a leader, already in tatters from challenges from both Sunni and Shiite Moslem factions, was effectively destroyed by a mutiny within his own Christian Lebanese Forces.

And leaders in Israeli towns along the northern border appeared to find little comfort in a key element of the withdrawal plan — the establishment of a buffer zone under the authority of the Israel-backed South Lebanon Army.

As the year ended, Israel conducted a series of land and air raids in southern Lebanon in retaliation for the firing of katyusha rockets against Jewish settlements in northern Galilee, as well as a spate of attacks against SLA troops and IDF patrols which took the life of two more Israeli soldiers.

And in a fascinating sidelight to the Lebanese War, Ariel Sharon claimed a moral victory even though he lost his $50 million libel suit against Time magazine for publishing a false account of his role in the 1982 massacre of Palestinians in Beirut.

The jury found that a paragraph in the 1983 story was untrue and that Sharon had been defamed, but decided there was no malice involved.

*** *** ***

On the broader peace front, the year saw two initiatives flounder on the issue of Palestinian representation.

In March, Egypt's President Hosni Mubarak, visited Washington with a 3-tier peace proposal envisaging preliminary talks between the U.S. and a joint Jordanian-Palestinian delegation, then direct talks involving Israel, Jordan and the Palestinians, and finally an international conference.

Mubarak initally discounted PLO participation in such talks, but later changed his mind. Although Premier Peres, over Likud objections, welcomed the initiative when it was first mounted, PLO participation in peace talks is unacceptable to all parties in the national unity government and Mubarak's proposal appeared to die.

In July, Peres tried to breathe new life into it by meeting with two pro-Jordanian Palestinian leaders, Elias Freij, mayor of Bethlehem, and Hikmet al-Masri, a wealthy businessman from Nablus.

But when a list of proposed Palestinian negotiating partners was conveyed to Israel by the U.S. via Jordan and PLO chief Yasser Arafat, there were no West Bank or Gaza Strip Palestinian representatives on it — only seven members of the Palestinian National Council, which Israel regards as an instrument of the PLO.

Israel rejected the list.

Another flurry of diplomatic activity occurred in August, when U.S. Assistant Secretary of State for Near Eastern Affairs Richard Murphy spent six days in Israel, Jordan and Egypt.

Murphy wanted to meet with a joint Jordanian-Palestinian delegation in Amman, but only if he were assured that direct talks with Israel would result from the preliminary session. Jordan's King Hussein was unable to make such a commitment, and the meeting never came off.

*** *** ***

Even though the past year was filled with difficulties for Israel, the promise of its national anthem, Hatikva — The Hope — was fulfilled for a remnant of its people.

Between November and January, in a secret airlift dubbed Operation Moses, an estimated 7,000 Ethiopian Jews were brought by Israel out of refugee camps in the Sudan. Like thousands of their non-Jewish compatriots, they had fled across the Sudanese border from Ethiopia during the famine that is estimated to have killed 5 million in 1985.

The plight of Ethiopian Jewry has been a source of controversy in North America, as some groups claimed that the organized Jewish community and Israel itself were doing little to help the estimated 26,000 remaining Ethiopian Jews.

Before the airlift, approximately 7,000 had been brought to Israel. Another 8,000 were believed to be still in Ethiopia, with anywhere from 8,000 to 11,000 in the Sudanese camps.

Because of the extreme sensitivity of Sudan's Moslem president, Gaafer al-Nimeiry (deposed in a coup later in the year), the airlift had to be kept secret.

It had been first hinted at by Jewish Agency president Leon Dulzin in November in a speech in New York reported by some Jewish media.

Then, in January, the head of the Jewish Agency's immigration department in Israel broke the secrecy in an interview with a Gush Emunim magazine not under Israel's censorship regulations.

The story leaped onto front pages in Europe and North America — and Nimeiry stopped the airlift.

In another secret operation in March, the U.S. air force, the CIA, and the U.S. state department managed to get another 1,000 Jews out of the Sudan. How many died in the camps is unknown — but 8,000, mostly women and children, remain in Ethiopia.

The response of the Diaspora and Israel was immediate. Special campaigns were mounted to help Israel with the cost of the operation, estimated by the Jewish Agency at $82 million.

While hospitals and absorption centres coped with the problems of immigrants who had crossed centuries as well as miles, and whose physical condition was far from good, one unanticipated complication caught the headlines.

The Chief Rabbinate in Israel, which has jurisdiction over defining who is a Jew, insisted that Ethiopian Jews undergo a form of conversion ritual.

A young Ethiopian Jew listens to an explanation on dental care.

Many Ethiopians refused, and some even marched back to the site of their first step onto the Promised Land — Ben Gurion airport — demanding to return to Ethiopia.

A compromise was reached, leaving the decision on the need for conversion to local rabbinical councils.

*** *** ***

The religious status of other would-be immigrants was also the focus of bitter debate within and without Israel.

A controversial amendment to the Law of the Return supported by Israel's Orthodox religious establishment was defeated on first reading in the Knesset in January.

The Law of the Return defines a Jew as one born of a Jewish mother, or a convert. By inserting the words "according to halacha" after the word "convert," the amendment would have invalidated conversions performed by non-Orthodox rabbis.

The proposal drew strenuous opposition from non-Orthodox Jews abroad.

*** *** ***

American Jews had other concerns during the past year. President Ronald Reagan won a landslide reelection victory, but exit polls indicated that as much as 70% of the Jewish vote went to Reagan's Democratic opponent, Walter Mondale.

Five months later, many of those Jews who had voted for Reagan must have had second thoughts. In an incredible blunder, the U.S. President and his aides decided, first of all, that he should avoid a visit to a concentration camp during his trip to West Germany in May, and then subsequently included a wreath-laying ceremony at Bitburg, a German military cemetery where a number of SS troops are buried.

Reagan's eventual decision to add a trip to Bergen-Belsen to his itinerary didn't help when he explained that he originally avoided it in order not to embarrass his host, West German Chancellor Helmut Kohl. Kohl apparently did not worry about embarrassing Reagan, who said he didn't know about the SS graves in Bitburg when it was selected for the ceremony.

Reagan stubbornly went ahead with the visit, flying by helicopter from Bergen-Belsen to Bitburg, and then going by motorcade to a nearby U.S. air force base — along a route lined with hundreds of chanting protesters.

U.S.-Israel relations ended the year on a high note, as a free trade agreement between the two countries went into effect this month.

*** *** ***

On the international scene, the presence of 300 Jewish women from 12 countries at the United Nations End of Women's Decade Conference in Nairobi and/or the unofficial forum which began earlier helped, Canadian Jewish delegates said, in the successful effort to have the "Zionism is racism" reference deleted from the conference's concluding document.

The conference was disrupted frequently by pro-Palestinian delegates. Israeli speakers were frequently subjected to walkouts by other delegations.

Canadian Jewish participants gave high marks to the work of the deputy head of Canada's official delegation, Maureen O'Neil, in stopping the anti-Zionist campaign.

The "Zionism is racism" resolution was formulated at the first Women's Decade conference in Mexico City in 1985 and subsequently adopted by the UN General Assembly.

U.S. President Ronald Reagan's visit to Bitburg prompted this demonstration by the Citizen's Rights Movement at the U.S. embassy in Israel.

World-National

Herzog, Peres cite vital role of Israel

JERUSALEM —

In their messages for the new year 5746 to the Diaspora, Israel's President Chaim Herzog and Prime Minister Shimon Peres stress that the vivid manifestations of the vital role of Israel in Jewish life can portend a peaceful and inspiring future.

Herzog speaks of numerous international scientific, professional and communal gatherings of "utmost distinction" that have converged on the country including the World Congress of Jewish Studies, the Maccabiah Games and conferences marking the 850th aniversary of the birth of Maimonides and the 50th anniversary of the passing of Chief Rabbi Avraham Hacohen Kook.

The Prime Minister speaks of the rescue and absorption of Ethiopian Jews: "The great mission for the salvation of the Jews in Ethiopia is drawing to a close, and this remote and wonderful tribe has been restored to our midst. In the face of a skeptical world (Israel and the Jewish people), demonstrated spiritual and practical solidarity . . .

"The beginning of the Jewish year is an appropriate time to remember our oppressed brethren in the Soviet Union, in Syria, and in Iran — and to vow that we will not rest until we succeed in freeing them and restoring them to their historic homeland," Peres added.

Herzog said the positive elements "may well serve as a corrective for the concern induced by so many negative factors in these troubled days and notably in Israel, beset by a difficult economic struggle, political uncertainties, the sporadic occurrences of terrorist attack and the dilemmas posed by counter-violence."

Israel has undertaken to redouble its efforts to revitalize the peace with Egypt, Peres says, adding that both countries must breathe new life into existing agreements. At the same time, Israel must seek to open channels of peace with Jordan and the Palestinian Arabs.

"Terrorism will not make us yield, and will not deter us from our sincere efforts," Peres says. "Humanistic aspirations — not military pressures — have been the keystone of our national strategy throughout our history. And it is with this belief that we shall continue to live."

The past year has seen an alarming tendency on the fringes of our society to indulge in racist incitement which defies our tradition and our history, Herzog notes.

Jewish survival at stake

"World Jewry will, we trust, rally behind the vast majority of our society in its struggle to maintain the democratic values on which the State of Israel is based," the President said. "Without absolute deference to the rule of law and the rule of courts, anarchy will prevail, morally threatening our open democratic society, our spirit and our future."

Israel is being tried in the balance, and so, too, are Jewish communities everywhere, he said.

"Their problems are basic — the problems of identity and assimilation; demographic survival; the transmission of Jewish education and tradition to younger generations. These are problems that cut close to the bone — on their solution depends nothing less than survival."

Among the government's goals, Peres said, it was decided to bring the army back from Lebanon and to ensure the peace and security of northern towns and villages from within Israel's borders.

"We declared war on rampant inflation, and we formulated an economic program that, while rendering our dependence on foreign aid, will lead to renewed economic growth and to the strengthening of Israel's political position," the Prime Minister added.

On the economy, Herzog says Israel has the necessary industrial and agricultural infrastructure, and the strength and resilience to overcome the current difficulties. "With the whole population mobilized to meet the economic challenge, we should — if not easily and certainly not painlessly — be able to overcome it."

The year 5746 should be met with determination, intelligence and with gratitude for what has been achieved in the 40 years since the new post-Nazi chapter of world and Jewish history opened, he said.

Jewish sovereignty and independence have been re-established in Israel; communities everywhere have been reactivated; and Jews have made consumate efforts to understand and to organize ourselves, and to make of Israel and aliya central issues in their existence, the President added.

"In the light of the overpowering contrast between the devastation of 40 years ago and the energies of today, we place our trust in the Rock of Israel and face 5746 with faith and hope," he said.

On a similar note, Peres said: "With the commencement of the new Jewish year, there goes forth from here, from Zion, a fervent call to all our brethren, wherever they may be, to come and live here with us, to be partners with us in our great task: the building of a state that strives to base its conduct not only on strength, but also on justice."

לשנה טובה תכתבו

Canadian Jewish Congress
Congrès juif canadien

High Holidays can make us take time to smell the roses

By
ELAINE KAHN

He sees you when you're sleeping, He knows when you're awake, He knows if you've been bad or good so be good, for goodness' sake.

So it's that time of the year again . . . already.

Would that most of us could shake off the infantile certainty that the God we visit over the next two weeks is an old man in the sky deciding whose permits he'll renew for the year — but there is something about these holidays that breaks down intellectual sophistication.

Synagogues around the world will be filled with Jews in for their fall cleaning, most of them terrified that the deeds of the year behind won't make the grade for the year ahead. This month, adult Jews become as children, as much as we would like to think otherwise, although not innocent children.

When I was a child, I thought the High Holidays were great. New clothes, enjoyable large family dinners, the chance to look over a sea of familiar faces in shul and note with great interest who wore the most unusual hat, which of the boys had suddenly become something to look at, which of the girls had suddenly begun — as they used to say — to fill out.

I have not yet truly made the transition to mature adulthood in my relationship to these holidays. New clothes now are something I have to work to pay for and family dinners mean a lot of cooking.

As for joining happily at shul into the communal self-flagellation, well, I am reminded of my longtime reason for not going to see violent movies or horror flicks: I don't want to put out that kind of time and money just to get scared.

Perhaps no prayer in the High Holiday service is as frightening as the Unetaneh Tokef. We read its long list of ways people can die over the coming year and then desperately assure ourselves that "penitence, prayer and good deeds can annul the severity of the decree."

How archaic it has often seemed to me that this prayer includes death by hunger or thirst, by stoning or by earthquake — and yet how real it is this year, when only the most determined ostrich has been able to remain aloof from tragedies across the globe. How much like a man to write such a prayer and not include death in childbirth. And how incredibly frightening to spend three days so wrapped up in the fear of death, both for ourselves and for those we love.

Yet perhaps the universal concerns of the Unetaneh Tokef and the strong sense of community engendered by the High Holidays can lead us away from total pessimism. A lot of good can come from living as if very little can be taken for granted. The fear of death can become action for life.

This time, I am not talking about joining social and political action groups or giving to the local Bonds drive, though both can be important, especially when linked to our pledges for self-improvement. I am talking about what we so unfeelingly call "little" things — remembering to phone a grandparent, listening to what your child did at school, taking a parent to lunch, visiting a friend in hospital.

"Taking time to smell the roses" has gotten a bum rap in popular culture, too sugary even for the Sixties, really — but the thought behind it is not yet worn out.

May we all have a good and sweet year, making time for both God and each other.

Ellie Rotenberg

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"Much less" than other Western nations

Goldbloom sees drop in Canadian anti-semitism

By
RON CSILLAG

TORONTO —

Canada has "much less" anti-semitism than other Western nations and even Canadian anti-semitism today is an improvement over what existed 50 years ago, says Victor Goldbloom, president of the Canadian Council of Christians and Jews.

Goldbloom told a capacity crowd of senior citizens at the Baycrest Centre for Geriatric Care recently that anti-semitism in Canada, despite the recent flare-ups that surrounded Ernst Zundel and James Keegstra, is of a different quality than anti-semitism in other countries.

"You would have to say that the kind of anti-semitism and the amount of anti-semitism in Canada is much less than in other countries," said Goldbloom, a former Quebec cabinet minister.

And he added that hatred is not at the root of Canadian anti-semitism because there is "a fundamental decency" prevalent in Canada. It is ignorance and indifference that cause hatred, he said.

Goldbloom's remarks, however, do not change the findings of B'nai B'rith's League for Human Rights, which recently stated that anti-semitic incidents reported in Canada last year increased by 162% over the year before. [CJN, Aug. 22].

Goldbloom remembered that as a student at Montreal's McGill University in 1939, he, as a Jew, had to have a higher score on his entrance exams than did Christians. Professional schools then, he recalled, had quotas for Jews and they were filled regardless of ability.

The quota system was not abolished until after World War II, but many

Victor Goldbloom

hotels and clubs still barred Jews, he said.

Goldbloom promised the clock "will not turn back" for Jews, even in light of the recent headline-grabbing hate trials of Zundel and Keegstra and the conservative pull in Christianity today.

The positive aspect of the Keegstra trial, Goldbloom noted, is that 13 churches in Calgary today teach some form of Christian-Jewish dialogue.

The Canadian Council of Christians and Jews was set up in 1947, he stated, because "people's consciences were awakened" after the reality of the Holocaust was fully known. Comprising lay and religious leaders, the group works to foster dialogue and interreligious understanding between Jews and Christians.

But today, there is a new challenge because younger generations regard the Holocaust as history, said Goldbloom. The challenge now is in education— implementing agendas in schools and holding ecumenical programs.

But even among Jews, he contended, the negative aspects of Jewish history are too often stressed over the positive.

A self-admitted optimist, Goldbloom said there were postive notes even in the recent remark made by Pope John Paul, in which the pontiff called into question the future status of Jerusalem.

For the first time, the Vatican referred to "the State of Israel" directly, instead of the the usual "Zionist entity" or "Jewish presence in the Middle East," he said, adding this can be construed as possibly the first step by the Vatican in establishing diplomatic ties with Israel.

There is still a lot to be done, however. "The glass is half-full and filling gradually," Goldbloom said, "but I'm not prepared to say *dayanu*. It all comes down to education."

Swiss Nazi head hopes to boost party's image

ZURICH (JTA) —

The founder of the fledgling Swiss National Socialist Party said here last week that his immediate goal is to improve the image of the Nazis with the public and to present a list for the communal elections to be held here next year.

While the press in general considers Ernst Meister a screwball, the formation of the first National Socialist Party in the country has evoked some concern among Jews. Most Jews interviewed, however, said that the open anti-Jewish attitudes of the party are not likely to generate wide support.

Meister, 40, agrees that the name and the image of his party leaves a lot to be desired, but not so the ideas it promotes. The former member of National Action, a fascist moment, and vice-president of its Zurich section, Meister told a local weekly, Zueriwoche, that "many in other parties support my ideas. The only problem is that they are irritated by the name. Our primary problem is one of image."

But Meister said he has no intention of changing the name of his party and will do all he can to legitimize it with the public.

In recent interviews, he said that Switzerland is ripe for a new Nazi party to rise to its previous glamor. Asked about the mass killings of Jews by Hitler, Meister said, "That is not so tragic. Again, the problem is lack of a good image."

He is described as an electrical engineer and, according to press reports, he lives alone in an apartment on Zaehringer St. Meister reportedly had angered the National Action, from which he was expelled in 1983, because he conducted a recruiting drive among its members and supporters, who are much less strident in their public statements.

There is no indication of how many members Meister's party has. Most reports note that it is composed of a few persons.

Nevertheless, the spokesman for the public ministry of the regional confederation, Roland Hauestein, said that his office will carefully monitor the party's activities. But he added that political activities in Switzerland that remain within the law and do not threaten the internal or external security of the state cannot be curbed.

Portrait for Goldberg

By
JOSEPH POLAKOFF

WASHINGTON —

An official portrait of Arthur Goldberg now hangs in the U.S. Supreme Court. The recent unveiling took place two weeks short of 20 years after Goldberg resigned from the court at the request of President Lyndon Johnson who wanted him to become American embassador to the United Nations.

Goldberg, now 76, attended the unveiling with members of his family, Justices Sandra Day O'Connor and Thurgood Marshall and Senator Edward Kennedy. Chief Justice Warren Burger spoke.

The American Association of Judges commissioned the portrait but Goldberg did not sit for it. The oil painting, 60 by 30 inches, was done by Lucien LeBreton from photographs of Goldberg when he was an associate justice.

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World-National

Labor, Likud lose ground while small parties gain

TEL AVIV (JTA) — **Both the Labor Party and the Likud have lost popularity while small parties to their right and left have gained — and Meir Kahane's Kach Party would gain 11 seats in the 120-member Knesset if elections were held now.**

In the last elections, Kach won only one seat, but according to the new poll Kahane and his followers would become the third largest party in the house, after Labor and Likud.

The public opinion poll was taken last month by the Modi'in Exrachi Public Research Institute for Haariv.

The poll gives Labor 51 seats, compared to 53 in polls in May, June and July (and 40 in the last elections), and the Likud only 24 seats (as against 29-30 in the previous polls and 41 in the elections).

Kach would win 11 seats, as against five in the previous polls, while the Citizens Rights Party, headed by Shulamit Aloni, would obtain seven seats (up from 4-5 in the previous polls and four in the Knesset).

Home of former Latvian policeman

Long Island blast probed

NEW YORK (JTA) — **Federal and local police authorities are continuing their investigation of a bomb blast outside the front door of the Long Island home of Elmars Spregis, a 70-year-old former Latvian policeman once accused by the government of Nazi war crimes.**

While Spregis and his wife escaped injury, a passerby, 23-year-old Robert Seifreid, was seriously injured. Seifreid had gone to the front door of the home to alert the couple that it was on fire. He apparently set off the blast when he kicked a small object as he was leading the couple out the door of the home.

Following the explosion, the Long Island newspaper Newsday received a phone call in which a male voice said, "Listen carefully, Jewish Defence League. Nazi war criminal. Bomb. Never again." The message sounded, according to Newsday reports, as if it had been taped.

The blast outside Spregis' home was similar to that which occurred last month outside the Paterson, New Jersey, home of Tscherim Soobzokov, a 61-year-old former member of the Nazi SS. Soobzokov, who was seriously injured by a bomb blast when he emerged from his home Aug. 15 in response to a call from a neighbor who had found Soobzokov's car on fire, died last week of his wounds. No one has claimed responsibility for the attack in Paterson.

Soobzokov lost his right leg and suffered extensive injuries of the lower body from the bomb attack. The justice department has sought unsuccessfully to deport Soobzokov for concealing his wartime activities when he applied for entry into the United States. The department dropped the charges in 1980 after Soobzokov provided evidence that he had disclosed his Waffen SS membership and wartime record when applying for entry to the U.S.

Spregis, a retired construction worker living in Brentwood, came to the U.S. in 1951 and is a naturalized American citizen. In 1982, the government filed charges against him seeking to have him deported for his wartime activities as a police chief in Nazi-occupied Latvia in World War II.

In 1984, a federal district court judge dismissed the charges, ruling that while Spregis had been present during Nazi persecution of Jews and other civilians, there had been no evidence that he had taken part. The government appealed the court decision, but an appeals court last June upheld Judge Francis Altimari's ruling.

According to police reports, Seifreid, who was not acquainted with Spregis, was shopping in a store when he spotted the fire at Spregis' front door shortly before 4:30 a.m. He ran across the street, pounded on the door to alert the Spregis family who had been asleep. Seifreid told Newsday from his hospital bed that he had been inside the couple's home for several minutes trying to persuade them to leave.

Five terrorists appeal sentences

JERUSALEM (JTA) — **Five convicted members of a Jewish terrorist underground have appealed to the Supreme Court for lighter sentences.**

The state prosecution, meanwhile, contends that their sentences are too light and has appealed to the high court to impose stiffer penalties.

Nathan Nathanson, Haim Ben-David and Barak Neer filed their appeals for reduced sentences. Nathanson was convicted of membership in a terrorist organization, causing serious bodily harm and participation in the car bomb attacks against three Arab mayors in June, 1980. He was sentenced to three years in prison.

He contended in his appeal that he had been brainwashed into confessing the crimes and claimed his interrogators told him that amnesty for all of the accused Jewish terrorist depended on his confession.

Ben-David was sentenced to 3½ years in prison for his part in a conspiracy to blow up Islamic shrines on the Temple Mount. Neer drew a 6-year jail term for participation in the machine-gun and grenade attack on the Islamic University in Hebron in which three Palestinian students were killed and for planting bombs in Arab buses in East Jerusalem in an attempt to blow them up.

Israel ready —Levy

JERUSALEM (JTA) — **Chief of Staff Gen. Moshe Levy said last week that Israel is prepared to repulse a surprise attack by Syria across the Golan Heights, though he didn't expect one.**

He also said preventive measures against terrorism would be taken in a 2-to-4 kilometre wide zone along the border.

According to Levy, the continuing reenforcements of Syrian positions on their side of the Golan Heights probably is no more than a technical deployment resulting from the large-scale withdrawal of Syrian forces from Lebanon following Israel's withdrawal last June.

Director of Community Relations

The Winnipeg Jewish Community Council, which is the Manitoba and Saskatchewan arm of the Canadian Jewish Congress, invites applications for the position of Director of Community Relations.

The Director of Community Relations provides professional direction to the Department of Community Relations, whose overall responsibility is to deal with both the Jewish and the General community on issues of outstanding Jewish, and by extension, general concern. The successful candidate will have excellent organizational abilities, and written and verbal skills, and will be a self-starter, able to work independently.

Qualifications should include an educational background in humanities, law or social services, plus associated professional experience; strong organizational skills; experience in research and analysis as well as experience in writing and public speaking. A strong Jewish knowledge base is essential. Experience in both Jewish communal service settings and knowledge of the Winnipeg Jewish community are assets.

Remuneration will be in the $30,000 range and fully commensurate with the qualifications of the successful candidate.

All applications and enquiries will be treated in confidence and should be addressed to: Chairman, Personnel Committee, Winnipeg Jewish Community Council, 370 Hargrave Street, Winnipeg, Manitoba R3B 2K1.

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Under constant watch

University called breeding ground for terrorism

By
VIC ALHADEFF

JERUSALEM —

A name which is seldom out of the news for long here is Birzeit University in Ramallah. It is a name which evokes anger and bitterness among various sectors of the population — and it represents an institution about which not a great deal is known.

Birzeit was the first of five universities and colleges in Judea and Samaria whose establishment was allowed by the Israeli authorities. It has two large campuses, is a recognized academic institute and has awarded degrees to hundreds of Palestinian students who have passed through its portals. During 19 years of Jordanian rule, from 1948 to 1967, no universities were established.

It is not as a citadel of learning that the university has attained notoriety over the years, however, but as a breeding ground for terrorism. It is for this reason that the authorities have repeatedly found cause to close down one or other or both of the campuses for periods ranging from several days to several months, invariably as a direct reaction to blatant incitement to terrorism against the state.

A recent episode is a case in point. Israeli security forces raided the university's campuses to discover that a large collection was about to be put on display at Birzeit by none other than the Popular Democrative Front for the Liberation of Palestine, the infamous terror offshoot headed by Nayef Hawatmeh, one of Israel's most violent enemies, based in Damascus.

The subject matter of the planned exhibition: graphic instructions on how to wreak havoc and destruction in Israel and bring down the state through violent rebellion. The Israeli authorities responded by closing down the college for a week, amid cries of indignant protest from the university.

In a lengthy statement to the press in which it extolled its own "open-mindedness," Birzeit vehemently proclaimed its innocence, declaring that, "like any other university, Birzeit embraces a community of many political currents and opinions."

The duty of the university, it declared, was to allow maximum freedom of expression and discourse "while ensuring that the civil liberties of each member of the university community are preserved."

Freedom of expression? Civil liberties? Pious-sounding epithets which sound admirable in theory — but how do they equate with the promotion of indiscriminate death and destruction against a civilian population? What about the civil liberties of the intended victims of such a promotion?

And what of the reprehensible terror activities of Hawatmeh's organization; do they not jar with the university's articulate mouthing of such noble principles?

In the nature of things, it is highly unlikely in today's world of realpolitik that any Palestinian university could function and maintain credibility in the eyes of its clandestine – ideological mentors in Damascus — without backing the pursuit of Palestinian politics to a greater or lesser extent.

It would be unrealistic and naive to expect otherwise, a fact of which the Israeli authorities are obviously aware, as evidenced by the considerable licence they allow the students in indulging in nationalistic endeavours.

The line has to be drawn at terrorism, however. Freedom of expression is a basic principle of academia, a sine qua non of intellectual progress. But healthy debate and constructive thought are left languishing as playthings of the innocent when that freedom is permitted to encompass doctrines of terror.

That is where harmless philosophy ends and destructive violence begins. And that is where it must be stopped. Whether summary closures of the campus will achieve this is unclear; what is clear is that it cannot be allowed to persist unchecked.

Pilot hero in Ethiopia back home in Winnipeg

JERUSALEM —

He's back home in Winnipeg now, but Dave Donkerslaut will be long remembered at the Shaare Zedek Medical Centre in Jerusalem, where he was a patient, and throughout Ethiopia, where he was a hero.

A pilot with World Vision in Ethiopia, the Canadian had to cut his stay in Africa short when he contracted typhoid and began wasting away from the fever.

Upon being admitted to Shaare Zedek for treatment, the 29-year-old had a surprise waiting for him. Dr. Yaacov Adler, head of Shaare Zedek's Emergency Services Department, had worked with him several months ago when the doctor had made the rounds of Ethiopian refugee camps with Abie Nathan's Peace Mission.

For years, Donkerslaut had transported food, medical supplies and teams of workers from Addis Ababa to the refugee camps. A volunteer, he flew each day from 5 a.m. to midnight, carrying 2,000 kilos of supplies each day.

Of his trips with Donkerslaut Adler recalls that they "didn't stop for meals. We ate a packed lunch during the flights so as not to waste time. Dave was skin and bone . . . he was the pilot, the porter and manager of the equipment. Unaided, he loaded and unloaded the plane."

Four days before he left Ethiopia in midsummer, Donkerslaut visited the Ibent camp and met a child who had flown with him six months earlier.

"Before I met this little girl, I saw many horrors," he told the Shaare Zedek staff, "but when I lifted her up to put her on the plane, my fingers clutched only bones. She was 9 years old, but weighed only 20 kilos and was near death.

"When I saw her in the camp, she had put on weight and looked healthier. Then I understood that our work had real value, even though for everyone we saved, thousands died. But it's still something."

Adler, who had helped Abie Nathan establish a refugee camp and medical service near Addis Ababa, claimed that what he had seen in Ethiopia this past year rivaled the horrors he had witnessed in the Nazi concentration camps and in Cambodia.

Stress workshop conducted by BBC

TORONTO —

B'nai B'rith Canada recently convened a 2-day workshop here on motivation, stress management and implementation of Jewish values to assist national staff members from Toronto, Montreal and Winnipeg improve their skills, the organization reports.

"In light of the growth of our organization, and the impact professional staff have on the Jewish community, it is imperative that professionals have an understanding of Jewish values and how best to implement them in their day-to-day work," states Frank Dimant, executive vice-president.

"The combination of management training and discussion of Jewish values should provide them with additional tools for greater success."

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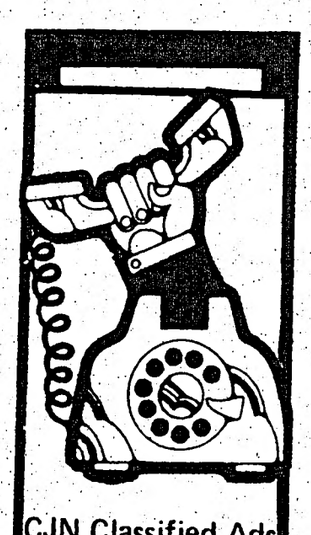

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World-National

Jews' economic achievements one cause of Blacks' discontent

VIC ALHADEFF, former editor of the Zionist Record in South Africa and former sub-editor of The Cape Times, in Capetown, discusses the role of South African Jewry "in the context of the revolution that is stirring that country." Alhadeff made aliya a year ago and now resides in Jerusalem.

* * *

Where do South Africa's Jews stand in the context of the burgeoning revolution in that country? How do they fit into the volatile and complex jigsaw which is becoming irreversibly more explosive as the cracks grow steadily wider?

Frustrated national aspirations, mutual distrust, outbursts of terror and a debilitating campaign of protest have become integral facets of life in sunny South Africa — coupled with a gnawing fear that the domino theory, which has seen one white-ruled state after another yield to its Black majority, must inevitably apply too to this land of gold, diamonds and some of the most scenic stretches of coastline in the world.

And the nation's 120,000 Jews are as caught up in the future of the country as is any diehard partriot for, despite their peerless predilection for and performance in causes for the underprivileged, in the context of the fomenting Black-White confrontation they are identified unmistakably with the oppressive white regime.

Indeed, such is their record of economic achievement, vastly out of proportion to their numbers, that not only are they regarded by the Black man as part of the white whole, but their highly visible financial success, punctuated by the leadership of many of the country's most prosperous business concerns, is generally held by the Blacks to be one of the key causes of their discomfort.

For years South Africa's Jews customarily lent their electoral support to the left wing of the political spectrum — specifically, the Progressive Party — so much so that Prime Minister Hendrik Verwoerd, architect of the infamous apartheid policy, sounded an ominous warning in the late 1960s that "it has not gone unnoticed that a large percentage of the country's Jews support the Progressives." The lone representative for 13 years of the Progressive Party in the whites-only House of Parliament was Helen Suzman who, while by no means a practicing Jew or Zionist, was made the frequent target of anti-semitic abuse by representatives of the ruling National Party.

While this party, which has been in power since 1948 and is the longest-surviving government in the Western world, consolidated its massive majority in the 120-seat parliament, skilfully arranging the delimitation of constituencies to suit themselves, the Progressives painstakingly pushed their stake to six seats. Today, after realignments and two name changes, the Progressive Federal Party has 27 members in parliament, of whom half-a-dozen are Jewish. (The National Party has one Jewish representative.)

Despite this energetic support for the cause of the country's Blacks, however, the reality of the situation today is that a polarization has driven South African society into two camps.

While centuries of persecution and their instinctive inclination to assist the underdog have predisposed the Jews towards liberal concerns, the fact of the matter is that they realize that their security and privileged position in South Africa can be protected by one force only, and that is the ruling white government. They have become acutely aware that in the event of an all-out Black-White confrontation, which is bubbling not far from the surface, it is only President Pieter Botha's military-backed government which has the potential to stave off a collapse of the status quo.

There is no longer room for a middle-of-the-road approach, although that is the ground to which most South African Jews are still trying to cling; either one supports the cause of the voteless Black — with the knowledge that even those who "vote Progressive" will not be protected from the wrath of the angry masses when they finally break free of their humiliating shackles — or one throws in one's lot with the strong-armed government.

It is precisely this quandary which is producing an increasing number of Jews to line up at the Australian, Canadian, American, British and Israeli embassies — in that order — to open files and inquire about emigration.

Two major deterrent factors block the leap from agitated discussion to concrete action, however — the parlous state of the South African currency and an obstinate reluctance to concede that there is a real need to get out. Two years ago the South African rand could be exchanged at the bank for $1.30; today, it fetches a paltry 35-40 U.S. cents.

With families emigrating from South Africa permitted to take only 100,000 rands with them, it means that they arrive in their newly-adopted countries with less than $40,000.

Yet this is only the secondary factor which is thwarting the Jewish community from moving for, prohibitive though the state of the rand is, it is only in the past six months that the value of the rand has begun to plummet and there was little sign of significant emigration when it was still pegged at a healthy level.

While comparisons between the practices of Nazi Germany and South Africa are inaccurate in the extreme — severe discrimination and inhumane practices are carried out in the latter, while millions of people were murdered in the former — a comparison is valid regarding the refusal to recognize a situation for what it is. Despite the accumulating evidence around them, Jews refused to leave Germany in the 1930s, adamant that their positions of economic and social power would ensure their safety should such a need arise. A cruel parallel has arisen in South Africa, which is bordered to the north, east and west by Zimbabwe, Mozambique and Angola — all countries which have seen white minority governments cede power to Black majorities after bloody guerrilla wars.

South Africa's whites are far more deeply entrenched than were their former white neighbors: they number 5 million against 25 million Blacks — a relatively small disproportion — they control the powerful South African Defence Forces, and they have their hands on 70% of the world's gold reserves, not to mention uranium, diamonds, chrome, platinum, zinc and coal.

The Blacks have in their possession one unquantifiable force — economic muscle. The industrial chaos which would ensue from a protracted strike, shutting down the nation's mines, factories and power plants, would effectively put the government under economic siege, make daily conditions for the whites unpleasant indeed, and reduce the value of the rand even further.

Whatever the details of the scenario, the situation can only degenerate into a head-to-head confrontation between the Blacks and whites. The white government will not submissively hand over the reins of power to its Black subjects and they, prompted on the one hand by years of humiliation and deprivation and on the other by the quasi-military machinery of the Soviet-backed African National Congress terror movement, have no intention of releasing the revolutionary momentum which 18 months of persistent protest have generated.

Caught up in the impending maelstrom are 120,000 Jews — established, affluent, skating on a pond of ice so dazzling that they are blinded by what they see. But the fissures are there and widening — and the Jews apparently refuse to see it.

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"There will be no second Noah!"

BB plans program dealing with nuclear arms

At its recent national convention B'nai B'rith Canada unanimously approved a resolution "to create a program of investigation, education, communication and contact with respect to nuclear weapons," with a report on this subject to be made at the next convention.

The resolution was moved by Morley Wolfe and seconded by Don Jubas.

Following are excerpts from Wolfe's remarks to the convention in proposing the resolution.

* * *

In this nuclear age, the word MAD has acquired new significance as the acronym for MUTUALLY ASSURED DESTRUCTION!

The last time God became totally disillusioned with the evil, corruption and violence rampant on this earth, He set Noah at the task of building an Ark to accommodate his family and two of each live species. When Noah's work was complete and all were ensconced in the ark, God unleashed the deluge — a downpour which lasted 40 days and 40 nights inundating the whole of the world, but leaving the ark and its cargo of survivors to repopulate the earth once the waters receded.

God may not give second chances. Ironically, God has placed the weapon of ultimate destruction in the hands of the human race, possibly with the following admonition: "You are now responsible for your own survival; the next deluge will be of human creation — there will be no second Noah!"

Jewish history is replete with marvelous contributions in every field of endeavor: art, science, philosophy, medicine, literature. In order for Jews to make these magnificent gifts available to humanity, they have had to survive dispersal, war, hatred, banishment, the Crusades, the Dark Ages, pogroms, the Final Solution — miraculous as it may seem, survive they did!

But now for the first time, that ability is in jeopardy, for if Jews are nothing else, they are human beings in commonality with other human beings and therefore are endangered species as the spectre of total destruction of life becomes a grim possibility in the age of nuclear weapons.

To gain some perspective of the awesome power we are dealing with requires no deep knowledge of chemistry. An explosion of atoms results from bringing together two units of plutonium under certain conditions. The plutonium atoms then divide into less dense atoms and the reduction of the original mass liberates energy in vast amounts. That's splitting the atom.

If you want to increase the release of such energy a thousand-fold, you simply fuse two light atoms in extreme heat, produce a heavier atom and release the superfluous mass in a frightening explosion of energy — presto! the hydrogen bomb.

What can we anticipate in the event that these "scientific advances" be unleashed on our world? The damage at ground zero and for kilometres around us is incalculable, the eradication of life, total.

Can you possibly stretch your imagination to encompass the multiplication factor of such destruction when our presently operative nuclear power reactors go out because their control systems are blown? There would be no method of stopping those reactors from producing heat until each one of them exploded.

On the other hand if a reactor was atomized, all its radioactivity would surge upward with that intense fire ball increasing its radioactivity and the matter only becomes more difficult to cope with when you keep in mind nuclear reactors are usually grouped together, eg. Pickering, Three Mile Island, etc., where there are at least a half a dozen.

The final effect would be thousands and thousands of times worse than anything we have described up to this point.

It becomes almost meaningless when one realizes that all the power anticipated by scientists to be produced by atomic or hydrogen explosives has been vastly short of what actually was produced.

What can we do? First we must understand what we are dealing with. Do we need nuclear stations to supply us with electricity? Or is the danger too great? There are presently hundreds of nuclear plants operating throughout the world with personnel numbering in the hundreds of thousands. What controls are there over the hiring, what protective measures are taken to make sure there are no crazies or saboteurs? I recall a few years ago to make this point, Dr. Morton Shulman donned a hard hat and walked into the Pickering nuclear plant as if he owned it. What security precautions are taken to protect the plant?

Do you really believe that with all that massive technolgy, with all those employees, with all the terrorists loose in the world today, and with all the stress and tension of political and economic adversaries that there will never be an accident resulting from human or mechanical error, or purposeful tampering? We must be sure that everyone begins asking these question.

Our nuclear reactors are like all other engines, they use up what they need and spew out the waste — only this waste has a lethal radioactive life of a quarter of a million years. What is being done with such waste! What means do we have of ridding ourselves of it? Can it be destroyed or reused? Or are we going to have a radiation pile in every locality? We must be sure that everyone begins asking these questions.

Nuclear plants are supposed to function for about 50 years and when their usefulness has expired, what do we do with the debris? What planning has gone into the disassembling of nuclear plants? What is the cost? What are the dangers? Are there contingency plans for problems which may arise? We must be sure that everyone begins asking these questions.

Do we need to continue building nuclear arms — how dead is dead? How many times can we commit suicide? Why should we continue to waste so much of our time, energy and the brilliance of our best minds on the one thing that has the capability of destroying us all? We must be sure that everyone begins asking these questions.

How desperate are we for nuclear energy in any event? How much potential is there in solar energy, wind energy and sea energy? How much research would it take to bring us to the stage where we could utilize present deposits of solid fossil fuels like oil and coal without polluting the atmosphere or endangering the environment?

Is not the earth itself a vast repository of geothermal energy waiting to be tapped? Would it not be safer and more economic in the long run to find and utilize these other forms of energy rather than continuing on the nuclear path? We must be sure that everyone begins asking these questions.

It is the right of every human being to live in this world in dignity without the enervating fear of total destruction. Can B'nai B'rith Canada with its background of care and concern for those whose human rights are endangered remain aloof from this more and more desperate and ultimate denial of human rights?

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World-National

Talpiot Program helps reduce intellectual waste

Gifted youngsters trained for military research

By
NECHEMIA MEYERS

JERUSALEM —

Though the scheme has been in operation for some years, only recently did the censor permit publication of details about the army's Talpiot Program to train gifted youngsters for work in military research.

To be sure, Israeli scientists have long played a part in the defence effort, sometimes by doing research and development work in their own fields of expertise, but most often by serving in regular units as paratroopers, artillerymen or truck drivers.

To many this seems a waste of valuable manpower, particularly since annual callups for reserve duty seriously interfere with ongoing research projects. Yet the "no exemptions" policy is likely to continue because, where military service is concerned, Israel remains an egalitarian society.

Intellectual waste has been reduced, however, in one sphere, thanks to an idea put forward by two Hebrew University professors. They suggested giving some of the brightest high school graduates both military and scientific training in order to prepare them for defence research, and their brainchild became the Talpiot Program.

At first limited to boys but of late including girls as well, this scheme demands enormous physical and intellectual efforts from those who participate in it. All of them must pass high level science and mathematics courses and also participate in the training exercises of various military units whose problems they will later be called upon to solve.

These include the Armored Corps, the Artillery, the Signal Corps, the Quartermaster Corps, the navy, the air force and the Intelligence Corps. The boys all earn their paratroopers' wings; but for the girls, that particular aspect of Talpiot training is optional.

One participant, who has already finished most of the military courses, says they have been very important for him. "Now," he declares, "I am able to communicate with almost any enlisted man or officer, no matter in which unit he may be serving. I know what is involved in firing the cannon of a tank or calculating the trajectory of an artillery shell.

"By the same token I understand how one goes about training the crew of a missile boat or a plane, as well as the background that must by acquired by those who gather and/or analyze intelligence data."

Having a high IQ does not guarantee entry into the Talpiot Program, for which only 3% of the candidates — most of them suggested by high school principals — are accepted.

In the words of Major Chanoch, who runs the scheme today: "We are not looking for the geniuses who finish university before their age mates finish secondary school. These are generally outsiders, perhaps even anti-social, and they would find it difficult to work as part of a development team. The youngsters we seek must certainly be extremely bright. But, in addition, they must be able to pinpoint and solve problems quickly, to have open minds and to be able to get along with other people."

During the academic section of the program, the Talpiot group is to be found in civilian classrooms taking standard courses to mathematics and physics, which are supplemented by special army courses on electronics, aerodynamics, electro-optics computers, operations research, communications, mechanics, etc.

Being a particularly bright group, they are sometimes bothered by the moral implications of their future careers, which involve them in figuring out more effective methods of destroying "the enemy." But, on balance, they feel that by making Israel's army stronger, they increase its ability to serve as a deterrent.

As one of them put it recently: "If we Israelis are to survive in this cruel world, we can't afford to be pacificists, to abandon our weapons and to simply pray for peace. If war is to be staved off, we must stay ahead in key military spheres, and that is where, hopefully, the graduates of this course will be able to make a significant contribution."

Shiite extremists hold abducted Lebanese Jews

PARIS (JTA) —

The six prominent Lebanese Jews kidnapped in recent months are alive and in the hands of the Hezbollah, the extremist pro-Iranian Shiite faction, according to a senior Lebanese government official.

President Amin Gemayel's chief of protocol, Marun Haimari, said in a cable to Paris that the six Jewish hostages were alive. Haimari advised the president of the Representative Council of French Jews (CRIF), Theo Klein, to intercede on their behalf through the Syrian and Libyan governments. Haimari also mentioned Lebanese Eductaion Minister Selim Hoss and Hezbollah leader Shaikh Mohammed Hussein Fadlallah as possible contacts.

Klein has repeatedly cabled and written Gemayel and other Lebanese leaders to try and obtain the liberation of the six, or at least to ascertain their fate. Last week's cable is the first formal acknowledgement that the six are alive.

The missing six are:

- Elie Hallack, 55, vice-president of the central committee of the Lebanese Jewish community. A respected doctor, he was kidnapped from his home at 3 a.m. on March 30, 1985.
- Elie Srour, 50, was kidnapped on that same day at 7 p.m. outside his electrical equipment store in Central Beirut. He was in charge of the community's funeral arrangements.
- Haim Cohen, 50, a businessman was also kidnapped on March 30, at 7.30 a.m. from his home.
- Isaac Sasson, 65, president of the Lebanese Jewish community. He was kidnapped by an armed gang on March 31 while on his way from Beirut International Airport to the centre of the city. Eye-witnesses said that Sasson, a prominent business executive, was accompanied by an armed military escort which offered no resistance to the kidnappers.
- Isaac Tallaba, a bachelor, was kidnapped sometime in July 1985. He was a teacher at the French high school.
- Selim Jamous, the former community's former secretary general, has been missing since August 1984. He was kidnapped from his office in the community building in Beirut and his family has had no confirmation since that he is alive.

Of the four Frenchmen kidnapped earlier this year in Beirut, one is a Jew: Jean Paul Kauffman, 43. A reporter, he was kidnapped while on his way from the airport to the air terminal in central Beirut. He is believed to be in the hands of the Hezbollah, who have promised to release him after Israel frees the last Shiite prisoners still held at Atlit prison.

Israeli Premier Shimon Peres said last week that the last prisoner will be set free within a week or 10 days at the utmost. The fate of the six missing Lebanese Jews is not linked to the release of the Shiite prisoners in Israel.

Wrangle marks opening

JERUSALEM [JTA] —

The new school year opened last week amidst a bitter controversy between the education ministry and Finance Minister Yitzhak Modai.

Thanks to a last minute agreement between Education Minister Yitzhak Navon and the teachers union 1,250,000 children went to school.

The teachers gave up some 1.5% of their salaries, in exchange for the return of 700 dismissed teachers, out of 1,800 teachers who were fired in July.

But as both parties congratulated each other on the agreement, Finance Minister Modai rushed to announce that he opposed the agreement, because it failed to comply with one of the targets of the government's economic policy — to reach a balanced education budget.

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World-National

"Vague promises" not enough, says Modai

Israel rules out any dealings with PLO, Arafat

[Cont'd. from page 1]

East find peace. "Israel would make any sacrifice for peace but only if the peace will be there permanently," he said. He ruled out any dealings with the Palestine Liberation Organization or its leader Yasser Arafat.

"Israel has paid in blood and lives for its security and does not have the right to take risks for vague promises on behalf of its citizens," Modai said.

Referring to the possibility of U.S. arms sales to Jordan and other Arab countries, Modai stressed that Israel is unalterably opposed to such moves. Israel, he said, would object to "any supply of any arms to any nation which does not come to terms with Israel."

He said experience has shown that such arms would be turned against Israel.

Earlier, in Washington, Secretary of State Shultz stressed that the U.S. will maintain the conditions the PLO must meet before the U.S. will talk with the terrorist organization and he declared that any group responsible for violence cannot be part of the Middle East process.

Speaking to reporters after an hour-long meeting with Modai at the state department, Shultz said the U.S. is concerned about the recent "upsurge of violence" and the efforts of "radicals" to use violence "to derail the peace process."

He said this cannot be allowed, adding, "It is very clear to us that those who perpetuate violence deal themselves out of the peace process."

The two officials said they spent most of their time discussing Israel's economic austerity program, with Shultz expressing his "admiration" for the efforts taken by Premier Shimon Peres and his government. The secretary announced that Israel will receive in the next few days about half of the $750 million supplemental appropriation for 1985. Modai said that this will be the last supplemental request that Israel would make.

In response to a question, Shultz said that Jordan would receive U.S. arms but gave no details. "It is clear to us that Jordan has definite security problems," he said. "We feel that help from the U.S. is justified." However he added that President Reagan has made "no decision on what he might propose or when he might propose it."

But Modai said, "Israel resents any supply of arms to any country in the region which does not recognize the State of Israel and which does not have diplomatic relations with the State of Israel."

He said that Israel is grateful for U.S. military aid but by giving arms to its enemies the U.S. offsets the military balance and places the situation back to where it was before Israel received the aid.

Outlining the U.S. policy in the Mideast, Shultz said the main effort was to help to try to bring the parties in the region together. "Our effort needs to be and is to do everything we can to bring about direct negotiations between an Arab interlocutor able to speak authoritatively and Israel."

Canadian Jewish history exhibit

[Cont'd. from page 1]

"We want the exhibition to be a celebration of what this country has offered its Jews and what, in return, its Jewish community has given back to the country," said Lehman.

Now more than just a good idea, the show is beginning to breathe on its own and has already been offered to six Canadian cities (Halifax, Ottawa, Toronto, Winnipeg, Calgary, Vancouver and possibly Windsor) with plans for a 1990 stop in Israel at the museum which inspired it.

Caya says that "the museum has never had, from my knowledge of past exhibitions, to select from as wide a range what could be displayed, written about and illustrated. We will have to make very tough choices."

Blatter, whose experience in collating such exhibitions goes back to her years as curator of the Montreal Holocaust Memorial Centre and before that of the arts holdings at the YIVO Institute for Jewish Research, is working on narrowing it down.

What are the features that make Canadian Jewry unique? What are the Canadian influences on Jewish life? How have the various waves of immigration shaped the nature of Jewish life in Canada? What are the continuing ties that Jews have with their co-religionists throughout the world?

To answer these and other questions, Blatter and assistant Tilya Helfield are delving into the Public Archives of Canada, the Museum of Man, provincial archives, Canadian Jewish Congress files, Jewish Public Library Archives, private collections and consulting various individuals on the subject and the McCord's own collections, among other sources.

"The exhibit is going to be multi-dimensional with artifacts, originals and facsimiles, photographs, art, maps, graphics and audio-visuals," said Blatter. Designer Luc Matter is working on the overall layout and look of the show which will be located in the McCord's 1,500-square-foot main floor temporary gallery for traveling exhibits of this nature.

"We're going to work together to make this the finest exhibition ever to have traveled this country," said Lehman. Adds Caya, "We're not necessarily aiming at producing the final word on the subject but if we can arouse viewers' curiosity so that leaving here they may be tempted to go to a library and read more on what the Jewish community is all about, we will have succeeded."

Security tightened as terror increases

[Cont'd. from page 1]

against Jews, Likud is apparently worried by the prospect of being undercut by still more radical right-wing parties like Tehiya and Kach, which appear to be picking up support at its expense.

According to the Israeli military, Palestinians bent on terrorizing Jews on the West Bank and in the Gaza Strip are becoming increasingly bold.

Some Israelis, including Defence Minister Rabin, are of the opinion that the PLO, which has reestablished its operational headquarters in Jordan, is masterminding the terrorism.

But Jordan, which in the past has been exposed to the harsh retribution of Israeli retaliatory raids, is not likely to give the PLO a free hand in pressing its anti-Israel activities.

With the PLO in political and military disarray since Israel's 1982 invasion of Lebanon, individual Palestinians acting without its orders may be responsible for the spate of violence currently convulsing the West Bank.

Legislation deferred

[Cont'd. from page 1]

Premier Shimon Peres himself was involved in an effort to reach agreed wording with the Likud. But the effort ran aground and both major parties apparently preferred stalling rather than face an almost inevitable rebellion by a significant number of Laborites. That would have exacerbated still further the tensions that already exist within the unity coalition.

Geula Cohen, of the rightist opposition Tehiya Party, was quick to condemn the deferment. She said failure to legislate the bill flew in the face of Israel's oft-stated contention that it is involved in a mortal struggle with the PLO.

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KRAFT

World-National

New names made news in past year

By
CARL ALPERT

JERUSALEM —

What were the 10 new names that made headlines in Israel during the past year? Each year, at Rosh Hashanah, we enumerate in alphabetical order the new personalities which, for one reason or another, had the floodlights of publicity played upon them this year for the first time.

David Balas, mysterious businessman and investor, whose financial crisis last January caused a panic and led to the subsequent severe crash of the Tel Aviv stock market. Investigations are still going on, looking into all the implications of his operations, including alleged shady dealings with the kibbutz movement.

Ruth Davidov was the driver of the school bus which was involved in the tragic crash with a train at the railroad crossing near Habonim, in which 19 schoolchildren and three adults, including the driver, were killed.

Abdel Wahab Darousha, Labor member of the Knesset, became a controversial figure when he sought to enter Jordan to address the Palestine National Council, headed by Yasser Arafat, which was meeting in Amman. He said he intended to denounce terrorism. Arafat had approved his visit, but King Hussein denied him an entry visa.

Mrs. Miriam Groff, mother of one of the three Israeli soldiers held as hostages by the Arabs, conducted such an intensive, persistent and personal campaign for the release of the Israelis, that she was credited by many with being responsible for the emotional pressure which ultimately brought about their exchange for over 1,100 Arab terrorists. The step proved to be highly unpopular and was regretted by most Israelis.

Pinhas Groob, head of the Ata textile plant workers committee at the height of their campaign to keep the factory open, and sometimes called the Lech Walesa of Israel because of his assertive challenges to authority, was finally compelled to give up the hopeless struggle.

Will any have meaning a year from now?

Hadass Kedmi, Israeli girl soldier killed by terrorists last November, has for many come to symbolize the dozen or more similar cases of individual abductions and killings which have come to mark a new phase in Arab sneak attacks on solitary Israelis within the country.

Rabbi Yitzhak Peretz, leader of Shass, the Sephardi religious party, and member of the Knesset, has been in the spotlight several times this year because of his militant stand on religious issues, one of which very nearly brought about a collapse of the national unity government last December.

Moshe Shachal, Minister of Energy and an active leader in the ranks of the younger members of the Labor Party, has emerged this year as an ambitious, PR conscious politician, obviously aspiring for a top position in the country's political hierarchy.

Dr. Avraham Suhami — His resignation as chief executive officer of Elscint, after the company reported that it had lost $33 million in 1984, came as a shock to all who had looked upon Elscint as one of the most prominent and most successful of the high technology industries of Israel. The company is still in business, but the fall of its founder and moving spirit created shock waves.

Yitzhak Tunik, government comptroller, caused a sensation when he issued his report exposing the conditions which had led up to the collapse of the shares of all of Israel's leading banks. The government had stepped in to save the country's financial structure, but investigations are still going on seeking to fix the blame for what had occurred.

How many of this year's top 10 will still have any meaning a year from now? And how many of last year's new names in the news can you identify now? They were: Tereza Anghelovici, Yasser Arafat, Yona Avrushmi, Justice Gabriel Bach, Yigal Cohen-Orgad, Assaf Hefetz, Yehudit Karp, Yacov Levinson, Menahem Livni and Lisa Peretz.

Israel needs professionals

High tech expo looks for recruits

TEL AVIV —

An innovative program designed to recruit hundreds of engineering and technological marketing specialists for Israel's fast-growing hi-tech industries is being launched Oct. 30 to Nov. 14 with a series of professional opportunity expositions in four North American cities including Toronto.

Some 20 leading Israeli hi-tech corporations are participating, with governmental bodies, in a push to return some of the estimated several thousand Israeli professionals working in electronics-allied fields in the United States and Canada to their home country's expanding science-based branch, according to the organizing committee.

The recruiting drive, called Face to Face, will be conducted in Toronto, in San Jose, Calif., Los Angeles and New York City.

It will be held in Toronto Nov. 14 at a location to be announced.

Israeli technological companies are said to be seeking qualified professionals for positions available in the fields of computers, diversified electronics, information systems, medical engineering, solar energy, metals and all types of industrial engineering, along with specialists experienced in marketing and service in the United States and Canada.

The recruiting drive is not only intended to reverse a technological drain, but also to attract new immigrants and university graduates as well as Israelis employed in North American high-tech industries.

The executives of many of the country's major R & D-based industries — some of whom have strong North American export knowhow and ownership — will man the corporation booths to deal directly with all visitors. They will conduct decision-making interviews for specific job openings.

Officials of the ministries of absorption, labor and industry & commerce at the same time will supply updated information on various phases of absorption in Israel, such as housing, social benefits and tax privileges in addition to investment opportunities, procedures and incentives available to those launching new projects.

The participation of anticipated hundreds of Israeli engineering specialists is expected to result in the formation of several new science-based enterprises in Israel, expanding the experience in North American markets of many Israeli specialists, who, it is hoped, will be attracted to return home.

A number of the leading hi-tech corporations here, it is noted, were founded by Israelis who previously held senior engineering, research, managerial and production positions in North American computer-oriented industries.

Israel's science-based industries today employ more than 80,000 professional and other skilled personnel in 600 enterprises which have a turnover of $3 billion, including $1.8 billion in exports.

Corporations participating in the Face to Face program include, to date: ICA Telecom (formerly Israel Electronics Ltd.), Elbit Computers, Elisra Electronic Systems, Bezek, Israel Communications Co., Israel Aircraft Industries, the Koor Electronics group, Kfar Vradim, Luz Israel Industries (solar energy), Rafael (armament development) and Tadiran.

Coordinator of the project in North America is Amos Hadad of the Israeli ministry of labor, located at the Israel consulate, 800 2nd Ave., New York, NY, (212) 986-6360/1.

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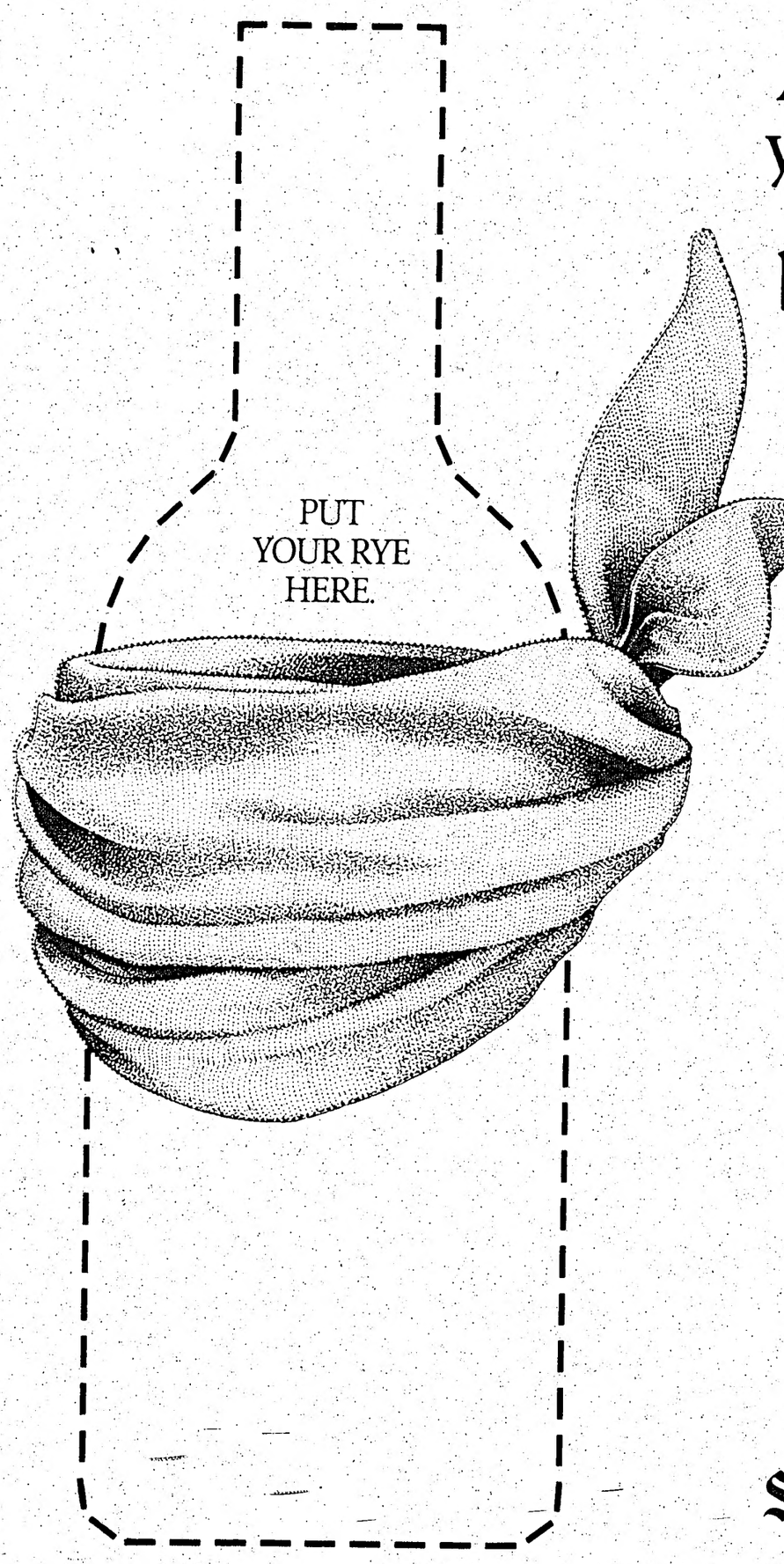

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Congressmen praise Gotlieb

U.S. gives full marks to Canadian ambassador

NEW YORK —

Canada's ambassdor to the United States, Allan Gotlieb, has won praise from the prestigious The Wall Street Journal as a pioneer of a new style of diplomacy and "one of the most trenchant observers of the American scene."

In a recent front-page story headlined "Canada's top envoy to Washington cuts unusually wide swath," the newspaper quotes a series of congressmam and past and present administration officials who are unanimous in their praise for the Winnipeg-born ambassador's effectiveness.

"No ambassador," says Senator Alan Simpson of Wyoming, the Republican whip, "understands the jungle of our politics as well."

American government works on the basis of dealmaking, Gotlieb told The Journal. "The administration can't govern by itself. The congress can't govern by itself. You need a 'treaty' to govern. I get caught in that.

"The administration can't move the Congress, so I've got to get my hands dirty and try to move Congress myself."

presence here, winning Gotlieb unusual access at the highest levels of the administration and Congress, the newspaper reported.

"We'll always go to the Gotliebs'," says Democratic Senator Patrick Leahy of Vermont. "They have a good mix of people, the conversation is always superb and the protocol is less rigid. As a result, Gotlieb has a lot more entree than ambassadors from other important countries."

The Gotliebs have given dinners honoring William French Smith, President Ronald Reagan's first attorney general, and Edwin Meese, who succeeded Smith.

Regulars on the Gotliebs' guest lists — and often on the ambassador's call list — include Defence Secretary Casper Weinberger, former Reagan White House advisor Michael Deaver, Deputy Treasury Secretary Richard Darman, Commerce Secretary Malcolm Baldrige, Washington Post chairman Katharine Graham, former trade representative and Democratic lawyer-about-town Robert Strauss and many other lawmakers, lawyers and lobbyists.

"In America, you have to be a star," says Marc Lortie, who worked with Gotlieb at the embassy here before becoming senior media adviser to Mulroney in Ottawa. "That's not the way it is in Canada, but the Gotliebs understand so well the American mentality and they work on it."

Sondra Gotlieb

Allan Gotlieb

"When you have some people over regularly — people like Darman, Baldridge, Meese, Bob Strauss — you pile up a lot of information," says Gotlieb. "It's a question of how plugged in you are."

Robert Hormats, a former assistant secretary of state for international economic policy, told the Journal that Canadian ambassadors "have to be more assertive than other ambassadors are" because Canada is so often taken for granted here.

Gotlieb, 57, is more than one of the capital's leading hosts. In temperament, he is an intellectual, given to reading scholarly journals and monographs rather than the newspaper social notes.

Gotlieb was raised in Winnipeg, graduated from the University of California at Berkeley, became a Rhodes Scholar and went on to Harvard Law School, where he became an editor of the Harvard Law Review.

He held the highest career position in the external affairs department before then-Prime Minister Pierre Trudeau in December, 1981, appointed him to the embassy in Washington, his first ambassadorial post.

"He recognized early on that he had to know all there was to know about how things worked in Washington," says Sol Linowitz, a former U.S. Middle East negotiator who has been drawn within the Gotlieb circle.

"He looked at it like a good lawyer would. But he also understood that he had to get to know the people here. He realized it wasn't enough just to have an agenda."

The major question on Gotlieb's agenda involves trade. U.S.-Canadian trade, was $113 billion last year.

Damage economy

Canada, which sends three-quarters of its exports to the U.S., feels particularly threatened by the surge in protectionist sentiment in Congress.

It worries that the unintended consequences of congressional efforts to fight Japan's aggressive trade posture will damage the Canadian economy.

Gotlieb recognizes that much of the U.S. manufacturing economy is being replaced by a service economy. "But it's not Canada's fault," he told The Journal.

"Your deindustrialization is our deindustrialization. We share the auto industry. We don't believe protectionism is the answer, and we don't believe we should be hitting each other."

At the heart of Gotlieb's success in winning attention for Canada is what he terms "public diplomacy" — an effort to give a human face to Canada's viewpoint and to transmit them to the far corners of the bureaucracy.

"Allan works the whole government," says Richard Burt, until recently the assistant secretary of state for European and Canadian affairs and now U.S. ambassador to West Germany.

"In a very polite, diplomatic way," says Burt, "he'll really push you on an issue, and he isn't satisfied until he's convinced you've factored in a Canadian perspective."

Practicing modern diplomacy

As recently as the last decade, Canadian embassy rules prevented most Canadian officials from traveling the 17 blocks between the embassy and Capitol Hill.

Ambassadors troubled by American foreign policy quietly registered their viewpoints with the appropriate State department desk, perhaps put in a word at the White House and then hoped for the best.

Now Gotlieb — "a remarkable asset for Canada," according to Prime Minister Brian Mulroney — and others in his embassy fan out to various congressional and agency office buildings much like police officers covering a beat.

"I am practicing a diplomacy that is thoroughly modern," he says. "It is different from traditional diplomacy. It is not in any books. It is not widely understood. And it is not practiced in any other country."

The Journal story said that Gotlieb has also mastered the more traditional aspects of Washington diplomacy as well. In a relatively short time, the professorial Gotlieb and his iconolastic wife, Sondra — whose irreverent wit has made her the Alice Roosevelt Longworth of her time — became the hottest diplomatic couple in Washington.

Even in a city accustomed to diplomacy over some very fancy dinners, the couple's social swirl has highlighted the Canadian

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World-National

New cooperation based on free trade pact

Israel, U.S. to boost commerce, investment

By JOSEPH POLAKOFF

WASHINGTON — Israel and the U.S. have organized broad binational cooperation to boost commerce and investment between the two countries based on their free trade agreement that formerly went into effect Sept. 1.

To inform American business and industry of new opportunities for them, the U.S. department of commerce has opened an Israeli Information Centre in Washington. It is also arranging for trade seminars with American and Israeli specialists this fall and next year in many American cities.

At a joint press conference at the Israeli embassy, the head of the American team that negotiated the free trade arrangement pointed out that the U.S. entered into the agreement in its own self-interest after Israel had proposed it in 1981.

Doral Cooper, assistant U.S. trade representative, noted that U.S. companies had been at a disadvantage in trading with Israel because the Jewish state had already reached a similar arrangement with the European Common Market. An agreement with Israel also would be a stepping stone towards the U.S. goal of an improved multilateral trading system, she said.

"We didn't have much luck" in moving the system towards liberalization in accordance with the General Agreement on Tariffs and Trade (GATT) between 1981 and 1983, Doral said. The accord with Israel, she added, provided "a unique opportunity" for the U.S. "We could not get the GATT multilateral trading system off the ground," she pointed out. "So we decided to begin by small steps to negotiate with those countries that were willing to sit down" and discuss concessions on trade.

Thus, the U.S.-Israel arrangement became the first 2-way, free-trade agreement for the United States. Canada and the U.S. are continuing to confer on an arrangement but she indicated that it would not be on such bilateral terms as with Israel.

Cooper and Daniel Halperin, the Israeli embassy's economic minister who headed the Israeli team in the agreement's formulation, said the U.S.-Israel agreement opens an opportunity for Americans to expand their trade in the European market through joint U.S.-Israel ventures.

American companies can transfer products and parts of equipment to Israel duty-free. In Israel, they can undergo manufacture and assembly and be shipped to Europe duty-free. Europeans can exercise the same rights in the opposite direction and sell products to America via Israel, Halperin said. However, he observed that Europeans have invested far less than Americans in Israel.

The U.S.-Israel agreement removes all trade barriers in the next 10 years. These include formal tarifs and informal financing subsidies. However, the treatment of textiles has not been totally resolved. Some Israeli exports like roses, gold necklaces, citrus fruits and canned tomatoes that are of concern to some American businesses will be under tariffs until near the close of the 10-year period.

Israeli Ambassador Meir Rosenne hailed the agreement as another link in the close Israeli-American relationship while pointing out it contrasts with the wider movement towards protectionism in world trade practiced by many other countries. He noted Israel is the only country that has free trade both with the U.S. and the European Common Market.

Saudi, U.S. agreement on using bases reported

NEW YORK (JTA) — Saudi Arabia will allow American military forces to use its bases against the Russians or in a major flare up on the Persian Gulf, The New York Times reports.

The paper said it obtained the information from a secret confidential Reagan administration report. The report, according to the Times, had been conveyed to a member of Congress in recent weeks by Richard Murphy, assistant secretary of state for Near Eastern and Asian Affairs.

"The policy study, put together largely by the state department, was ordered by the White House last winter to provide justification for the expected sale of advanced military equipment to Saudi Arabia and Jordan this fall," the Times reported.

Noting that the U.S. has been seeking for several years the use of Saudi bases, the paper said the Saudis agreed to the American request last year, when Iran was threatening to attack Saudi oil fields in retaliation for Iraqi raids on Iranian bound oil tankers.

"The Saudis still refuse to allow the U.S. to engage in joint planning for these contingencies," the Times quoted officials in Washington as saying.

"Israel and its supporters in congress have indicated their objection to sales to Jordan and Saudi Arabia in the absence of peace negotiations," the Times wrote, adding that the White House asked for the study to show that such sales were vital to American security interests.

"Common values" cited in Reagan's message

WASHINGTON (JTA) — U.S. President Ronald Reagan, in his Rosh Hashanah message, said that the Jewish High Holy Days is a reminder to Americans of the "common values" that tie the United States and Israel together. The President's message, released by the White House, said:

"This is a most sacred time of the year in the Jewish tradition, and it is also a time when we are reminded of the depth of our nation's inheritance from that tradition. During this period, members of the Jewish community look both forward and back in a spirit of repentance.

"This theme of repentance is one that all Americans can understand because it is an inextricable part of America's oldest traditions.

"The Jewish High Holy Days provide us all with an opportunity to reflect on our responsibilities toward God and our fellow man and to resolve to do better in the future in meeting those responsibilities than we have done in the past.

"This time of year also reminds us of the close and enduring relationship between the United States and Israel. Our two nations are joined not by the fragile strands of temporary interests but rather by the deep bonds of our common values.

"The Jewish High Holy Days remind us of the permanence and depth of those values. As the shofar's call ushers in the New Year, let us pray that the values of this season will be reflected in our lives and in the creation of a world at peace."

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Organizations and People

What's New

By
MIRIAM HERMAN

HOLIDAY DEADLINES

A reminder that the deadline for the Sept. 26 issue is Friday, Sept. 13, at noon. I will be taking calls all day Thursday, the 12th, and Friday, the 13th, to noon.

The deadline for the Oct. 3 issue is Friday, Sept. 20, at 5 p.m. I will be at my desk all that day to receive your calls.

Because of the uncertain schedule due to the High Holidays, I suggest that you get your material in right away.

Thursday, Sept. 12

THURSDAY EVENING SEMINARS

The Thursday evening seminars, sponsored by Jewish Education Program (JEP)-Ohr Somayach Tanenbaum College, will focus on Returning...A Philosophical Approach to the Cycle of Rosh Hashanah, Yom Kippur and Succoth on Sept. 12. The time is 8.30 - 10 p.m. at Eitz Chaim School, 475 Patricia Ave.

Seminars are open to both men and women. There is no charge and refreshments will be served. For information, call JEP at 787-1681.

NOON HOUR CONCERTS

CBC Festival Toronto will again showcase outstanding Canadian soloists and ensembles in its 7th annual free noon hour concert series, expanded this year from eight to 12 concerts.

It runs on Thursdays at noon, starting Sept. 12 through to Nov. 28., at the Church of the Holy Trinity (at Eaton Centre).

Tickets are not required and everyone is welcome. So, bring a lunch and bring a friend.

Saturday, Sept. 14

ABOUT NAIROBI CONFERENCE

Marilyn Wainberg, the B'nai B'rith representative to the United Nations End of Decade Women's Conference held in in Nairobi, Kenya, recently, will speak at Adath Israel Synagogue, on Saturday, Sept. 14, at 10.30 a.m. She will give an overview of the conference, focusing on the Zionist/racism issue.

For further information, call 633-6224.

Wednesday, Sept. 18

JEWISH ROOTS

The Jewish Genealogical Society of Toronto is looking for new members. Those interested in their Jewish roots, amateur genealogists and all others are welcome to join in the fun, exploration and learning!

The next meeting will be held on Wednesday, Sept. 18, at 7.30 p.m. at B'nai B'rith House, 15 Hove St. (one block west of Bathurst, north of Sheppard). Guest speaker **Fred M. Catzman,** CJN columnist, will discuss the origin and meaning of Jewish surnames.

For more information, call **Rayzel Robinson** at 667-3647.

Thursday, Sept. 19

SELF-HELP WIDOWERS PROGRAM

The Wagman Centre Self-Help Widowers Program, open to men over 55 years of age, widowed less than two years, meets every second Thursday from 7.30-9.30 p.m. in the centre's library, 55 Ameer Ave. The next meeting is set for Sept. 19. Group coordinator is **Gordon Zaretsky**.

This supportive service is non-sectarian and free of charge. Membership in the Wagman Centre is not required. For more information, call the centre at 789-5131, local 410, Monday through Friday from 9 a.m. to 5 p.m.

HAVING IT ALL

Author and TV personality **Micki Moore** will be speaking on the topic, Having It All, at the opening general meeting of the National Council of Jewish Women, Toronto Section, on Thursday, Sept. 19, at 12.45 p.m. at Council House, 4700 Bathurst St.

Prospective members are welcome. Luncheon is $8 and reservations are required. For further information, call 633-5100.

CONCERNED WITH INTERMARRIAGE

On Thursday, Sept. 19, at 8 p.m., a seminar with rational approaches to an emotional issue preventing intermarriage will be conducted by a trained staff of educators and rabbis.

If you are a concerned parent, relative or friend, call 789-4149 or 781-2812 (days) for details.

FOOD ALLERGIES: HOW TO COPE

Two guest speakers have been invited to participate in a conversational evening sponsored by the Health League of Canada to be held at the Metropolitan Library, meeting room D, 789 Yonge St., on Thursday, Sept. 19, at 7.30 p.m.

The speakers include **Dr. Bernard Zylberberg**, a traditional allergist, and **Dr. Paul Cutler**, a clinical ecologist. **Susan Daglish** from the Allergy Information Association will be the moderator.

The Health League of Canada is a national voluntary organization and the citizens' committee of the World Health Organization. It has has been providing educational materials and forums on health issues affecting Canadians for the past 65 years.

The evening promises to be both informative and entertaining. For reserved seating, call the League at 486-6023.

And What Else Is New ...

HOLIDAY DEADLINES

A reminder that the deadline for the Sept. 26 issue is Friday, Sept. 13, at noon. I will be taking calls all day Thursday, the 12th, and Friday, the 13th, to noon.

The deadline for the Oct. 3 issue is Friday, Sept. 20, at 5 p.m. I will be at my desk all that day to receive your calls.

Because of the uncertain schedule due to the High Holidays, I suggest that you get your material in right away.

DR. WILENSKY MEMORIAL LECTURE

The first Dr. Wilensky (Hyman) Memorial Lecture, entitled Maimonides: Prescription for Harmony of Body and Soul, commemorating the 850th anniversary of Maimonides' birth, will be given at Or Shalom Synagogue, 534 Huron St., London, Ont., on Sunday, Sept. 22, at 8 p.m.

The guest speaker will be **Rabbi Avraham Feder**, formerly of Toronto's Beth Tikvah Synagogue and now director of MAOR, The Foundation for Unity and Diversity in Jewish Life, in Jerusalem. The public is welcome.

REENA ANNUAL DINNER

Reena Foundation's 18th annual fund raising dinner takes place Tuesday, Oct. 29, at the Constellation Hotel, and you are invited to help pursue the dream — the completion of the Irving Ungerman Sports Complex for people who are developmentally handicapped.

Ontario's **Premier David Peterson** is the guest speaker. Also on hand will be several of Canada's favorite sports personalities — **Bob Bronk**, Canadian Football League all-star; **Steve Fonyo**, cross-Canada running hero; **Cindy Nicholas**, marathon swimmer; and **Darryl Sittler**, National Hockey League all-star.

For further information and reservations, contact **Allen Stern** at 787-0131.

SURVIVING SEPARATION

A group for separated, divorced or widowed men and women, age up to 40, whether you have children or not, will be starting on Wednesday, Oct. 2, from 8-9.30 p.m., to meet for six weeks. The fee is $30 for six sessions. Scholarships are available on request.

The group will meet at the Jewish Family & Child Service, 4600 Bathurst St., 6th floor. To register, call 638-7800, ext. 290.

BB MEN'S BOWLING LEAGUE

Wanted — Men for the B'nai B'rith Inter-Toronto Men's Bowling League. It meets on Thursdays at 9.30 p.m. at Playtime Bowl, 33 Samor Rd. (Lawrence-Dufferin area).

If you are interested, call **Michael Kates** at 223-5759 or 537-1534.

HEBREW LANGUAGE COURSES

Keren Hatarbut Institute, 788 Marlee Ave., announces that registration is now open for courses for adults and teenagers in Hebrew language for beginners, intermediate and advanced students, starting in October. The beginners' course uses the audio-visual method of instruction.

Courses are supervised by the executive director, **Joseph Klinger**, founder of the ulpanim in Toronto. For consultation and registration, call 787-0197.

MAGIC FOR MOTHERS

Join MAGIC (Mothers Against Going Incredibly Crazy) on Monday mornings from 9.30-11.30 at Beth Tzedec Synagogue, 1700 Bathurst St. Babysitting is provided while mothers enjoy listening to interesting and informative speakers on varied topics.

For more information, call **Kathee Greenberg** at 482-3149 or **Judith Berg** at 782-8007.

AM ECHAD CONGREGATION

Am Echad Congregation, a new Conservative congregation in Metro, invites new members and volunteers to work and participate in its growing congregation. Its activities include regional Hebrew schools, network of programs and a promising new day care centre in Thornhill.

Membership at $100 per year and High Holiday seats at $50 per family make participation in the services and programs both appealing and economical. Join the congregation at the Minkler Auditorium for High Holidays or any other of the social-educational programs. Call the office at 731-8458.

GRANT APPLICATIONS AVAILABLE

Applications for the City of North York's 1986 Grants-in-Aid program are now available by calling 224-6307 during business hours.

Non-profit North York community organizations, or organizations providing services directly to the North York community are eligible.

This program is designed to improve the quality of life within the City of North York and to promote the identity and image of the city. The grants help to insure that needed programs or services are available and will continue to be provided.

In 1985 over $325,000 in grants was distributed to 45 community organizations.

KENTON TINY TOTS

Limited space is still available at Kenton Tiny Tots for children ages 3½-4½. This is a co-op program in the Bathurst-Finch area. It runs 2½ hours a morning, five mornings a week. A kosher snack is provided.

If you are interested, call **Rosanne Teplitsky** at 665-4801.

VOLUNTEER NEEDED

Baycrest Centre nees a volunteer to assist in recreational and therapeutic swim programs on Tuesday and Thursday afternoons. No experience is necessary.

If you are interested, call **Sandra** at 789-5131, local 288.

CONGREGATION HABONIM

An innovation this year during High Holiday services at Congregation Habonim, 12 Hollaman Rd., will be the appearance of guest cantor **Esther Ghan Firestone.** Cantor Firestone will be heard on the second day of Rosh Hashanah and Kol Nidre night.

Cantorial services on other days of the High Holidays will be chanted by **Cantor Albert Feldman**, supported by chazzan sheni **Henry Weingluck**.

Tickets are available at the synagogue on Sunday, Sept. 15, from 10 a.m. to 1 p.m.

DO YOU HAVE LUPUS?

Do you have lupus? Self-help meetings are held at 7.30 p.m. the second Thursday of every month at 250 Bloor St. E., suite 401 (at Jarvis). The dates are Sept. 12, Oct. 10, Nov. 14, Dec. 12 and Jan. 9.

Sessions are fee of charge. For information, call the Ontario Lupus Association at 967-1414.

SERVICES IN NEWMARKET

Beth Ami Congregation will be holding High Holiday services in Newmarket for families in the Newmarket and surrounding York North areas.

For further information, call 833-0096 or 775-4309.

A REUNION

St. Christopher House, now located at 761 Queen St. W., is having a reunion on Saturday, Sept. 28, in the Dominion Ballroom, Sheraton Centre, 123 Queen St. W. It starts off with a reception followed by dinner at 8 p.m. and then dancing. Tickets are $25 per person. Contact **Elizabeth Raby** at 366-3571 or 665-3081.

ARTHRITIS SEMINARS

The Arthritis Society is sponsoring a series of four seminars for persons with arthritis, their families and friends at Scarborough Civic Centre, 150 Borough Rd., (west of McCowan Rd.).

Topics will include types of arthritis, medical treatment, physical problems, psychological problems, dietary management and quackery in arthritis.

The fee for the entire series is $10 per person or $20 per family. The seminars will take place from 7.30-9.30 p.m. on Oct. 10, 17, 24 and 28.

For more information, call the Arthritis Society at 967-1414, ext. 78.

singles

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On Wednesday, Sept. 25, at 8.30 p.m., the **JCC Valley Single Parent Group** invites singles and single parent families to break the fast with some new friends and enjoy the community spirit. Cost is $8 per person. Children of members will be admitted free, non-member children $2 each. Only those who reserve by Monday, Sept. 16, will be welcome. For information and to reserve, call **Fran Dalal** at 494-5898 or 731-5664 or ask for either **Fran** or **Jodi** at the JCC office at 889-0813.

Solelim, ages 20-40, is going on a country hike on Sunday, Sept. 15, at 11.30 a.m. Meet at Donut Corner, Lawrence Plaza (Bathurst and Lawrence). Carpooling is available. Bring a camera. This will be postponed if there is a mid-morning rain. For information, call **Ray** at 638-6005 or **Jeffrey** at 783-3019.

Beth Tikvah Chai Singles Group is holding a paid-up members brunch on Sunday, Sept. 22, at noon at the synagogue, 3080 Bayview Ave. The group has invited an Israeli travel agent who will show a film on visiting the real Israel with a view to organizing a singles trip there for next year. Brunch is free to all current Chai members.

Prospective members are invited at a cost of $6. If they become members, the $6 will be deducted from the 1985-86 membership fee. Reservations are necessary by Sept. 16. Call **Rose** at 226-1854 or **Estelle** at 665-0744 or **Barbara** at 665-1903.

Holy Blossom Temple Single/Single Parents Group has arranged an Oneg Shabbat for Friday, Sept. 20, in the temple board room. Guest speaker **Rabbi James Prosnit** will speak on The Days of Awe. Come for the late service at 8.30 p.m. and stay for a discussion of the rabbi's sermon later in the board room.

Interested in bowling? Meeting single people 20-40? Having a good time? Then join **Club Kinneret** for bowling on Sunday, Sept. 22, at 3.45 p.m. at Playtime Bowl, 33 Samor Rd. (west off Dufferin, north of Lawrence) and find out about league bowling. For more information, call **Sharon** at 783-2544.

Men, 35-65, **Jewish Dateline** wants you! This is your chance to meet new people. Call **Gil Goldstein** at 789-0110.

for seniors

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At the **Senior Citizens Club of the Labor**

[Cont'd. on page 25]

VOLUNTEER

Yaakov Amargi (right), an 18-year-old student at Boys Town Jerusalem, is an observant Jew. Nine-year-old Wissam Abu is a Christian Arab. Three evenings a week, after completing a heavy 10-hour program of classes, Yaakov visits Wissam and other handicapped patients at the Alyn Hospital for Disabled Children to talk, study and play with them. The visits are part of Boys Town volunteer program. Here Wissam is being shown the correct way to use a camera.

Organizations and People

What's New

(Cont'd. from page 24)

Zionist Alliance luncheon meeting on Wednesday, Sept. 11, the guest speaker was **Irving Matlow**, president of the Association for Welfare of Soldiers in Israel.....At its Sept. 3 session, the Literary Circle, together with the board of directors of the Senior Citizens Club, said farewell to chaverim **Sam Kamper** and **Israel Kopyto** who are leaving for a visit to Israel.....There are still several places open for members to join the group's Miami trip. A committee is available every Wednesday morning from 10 to noon at 272 Codsell Ave. to take your registration. Or you can call **Belle Naiman** at 633-5841 or **Libby Ravka** at 782-2059.

Upper Canada Friendship Club, 4266 Bathurst St., had some successful programs during the summer. Among them was the annual free picnic earlier in the season and the mid-summer concert on Aug. 27 with entertainer **Marvin Rozenschine** who donated his services free. Arrangements were made by **Dora Posluns**, chairman of entertainment and culture, and **Rae Fergus**, refreshments chairman, and their volunteers.

The JCC Singers chalked up another successful appearance at the Canadian National Exhibition when the multilingual performance was acknowledged with strong applause and official appreciation from the management.

If you enjoy singing and want to participate in singing at seniors' homes, hospitals and communal events, join this happy group of senior singers. Rehearsals are every Thursday from 9.30-11 a.m. at the Jewish Community Centre northern branch, 4588 Bathurst St. For information, call **Ray Heisler** at 633-4271.

Club Chaverim will be closed throughout the holiday period. Greet old friends and say hello to new ones when it meets again on Monday, Oct. 21.

Shaarei Shomayim Friendship Club has arranged an important and exciting trip to Amsterdam and Israel for Nov. 12-Dec. 2. Book your reservations now by calling **Lena Sugar** at 782-2262 or **Ruth Eknovitz** at 224-5923.

Join members of **Earl Bales Seniors' Place** for bridge at Earl Bales Community Centre until Sept. 22 and then at Earl Bales Seniors' Place every Sunday from 1-4 p.m. Also, registration is now being taken for Monday afternoon bridge from 1-3..... **Anne Soren** and **Mary Gregg** are now leading the dancersize program every Wednesday from 1-3 p.m.....Earl Bales Seniors' Place will be closed for Rosh Hashanah, Sept. 16 and 17; Yom Kippur, Sept. 25, and Succoth, Sept. 30, and Oct. 1, 7 and 8.....For information, call **Pearl** at 636-7856 Monday to Thursday from 10 a.m. to 4 pm.

At the **Wagman Centre** — On Sept. 12, at 7.30 p.m. in the Assembly Room, The Heritage Players of the Wagman Centre present The Days of Awe, directed by **Nathan Garnick, accompanied by Nathan Rosen**, who also arranged the music. The admission is $2 for members and residents, $3 for non-members, $2 for students and no charge for children under 12. Tickets are available at the door. This is a New Horizons program of Health and Welfare Canada.....The music appreciation series presented by the Sam and Mary Harris Music Room committee continues on Wednesday, Sept. 18, with The New Romanticism, a talk about the new directions in contemporary music by **Marjan Mozetich**, contemporary Canadian composer. The time is 2-3 p.m. in the Common Room.....Afternoon bridge instruction (beginners) for members and guests starts Thursday, Oct. 10, through to Dec. 12, from 1-3 p.m. in the Common Room. This is a 10-week course with instructor **Bonny Norris**. The fee is $35 for 10 sessions for members and $45 for guests. Due to a great demand, register no later than Oct. 1 at the Wagman Centre desk.....Evening bridge instruction (advanced intermediate) starts Thursday, Oct. 17, to Nov. 21 from 7-10 p.m.. This 6-week course is with instructor **Barbara Seagram**. The fee is $24 for six sessions for members and $30 for guests. Please register no later than Oct. 10 at the Wagman Centre desk.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

The Lifelong Learning Institute (LLI) is offering two creative writing courses. The evening course with **Barbara Turner** starts Thursday, Sept. 12, from 7-9 p.m. The day course with **Maria Gould** begins Friday, Sept. 20, and runs from 10 a.m. to noon. Both courses take place in the library. The fee is $10 for seniors and $15 for non-seniors. Pre-registration is necessary as space is limited.

On Thursday, Sept. 19, LLI Atkinson College lectures presents **Selma Sage**, recently returned from the United Nations End of Decade for Women Conference, who will give a Report from Nairobi. The time is 1.30-3.30 p.m. in the synagogue. The fee is $1 for members, $1.50 for non-members.

Tuesday is Humber College morning at the centre. The ongoing current events program with **Prof. Gary Berman** is focusing on As a Man Thinketh, So is He. The time is 10 a.m. to noon in the music room. The fee is $1 per session.

The Wednesday afternoon social on Sept. 18 features comedian and musician **Bert Levy** at 1 p.m. The admission is $1 for members, $1.50 for non-members. Refreshments are served.

at the jcc

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The Jewish Community Centre northern branch is offering a fitness class for people with physical disabilities, who are either ambulatory or in wheelchairs. This program, which takes place on Sundays from 4-5 p.m., resumes in mid-October after a summer break. Exercises are geared to improving the strength, stamina and flexibility of participants in a fun, social atmosphere. For more information, call **Eva** at 636-1880, ext. 323 (TTY 636-5510).

An extravaganza called Soup Soup Sunday, to coincide with the exhibition, Soup Soup Beautiful Soup, an exhibition of contemporary soup tureens from The Campbell Museum, Camden, NJ, will take place Sunday, Sept. 22. At the Koffler gallery.

From 10 a.m. to noon it will be Kid's Day: Let's Make Soup Tureens. Children from 6-years-old and up will see the exhibition and then make their own soup tureens in a workshop in ceramic handbuilding. The cost is $3 for the morning and pre-registration is necessary. Call 636-1880, ext. 243.

From 1-4 p.m. will be a series of lectures on ceramics, films, meet the artists, watch a pottery demonstration, join in a gallery talk and more.

Good news from the Koffler Gallery Visual Art Studios! **Michael Gerry**, well-known artist and instructor, will be teaching painting for the 1985-86 fall/winter program. And **Olga Philip** will be teaching printmaking. Don't miss out! Bring a friend and enrol now. Call **Rose Brinder** at 636-1880, ext. 279, for further information.

The JCC Nursery School still has a few spaces available for the 1985-86 season. Class is half-day from 1-3.30 p.m. and are for 3, 4 and 5-year-olds. The program includes gym, swim, music, conversation Hebrew, outings and academics by way of incidental learning. For more information, call **Rona Kaushansky** at 636-1880, ext. 229.

The 8-week Creative Writing Course — Poetry will challenge participants to refine their poetic vision in the company of other writers with the supervision of **poet and freelance writer Mark Gelade**. The course starts on Thursday, Oct. 10, at 7.30-9.30 p.m. at 4588 bathurst St. Fee is $50 for JCC members and $65 for non-members. Call **Georgine Nash** at 636-1880.

A 4-week course for women in the workforce titled Women: Learn to Succeed in the Management Power game, starts Tuesday, Oct. 15, from 8-9.30 p.m. Instructor is **Allan L. Simons**, lecturer and consultant fellow of the British Institute of Sales & Marketing and management. Fee is $30 JCC members and $40 non-members. Call Georgine Nash.

Effective Communications, an 8-week course, will teach listening skills, assertiveness skills, problem solving and values clarification. Instructor is **Georgine Nash**, a communications skills specialist. Course starts Tuesday, Oct. 15, from 9.30-11.30 a.m. Fee is $55 for JCC members, $70 for non-members. Call Georgine Nash at 636-1880.

Did you know that the Leah Posluns Theatre School offers courses at all levels for children, teens and adults? Did you know that all courses are taught by highly skilled professionals? Did you know that the school is accepting registration now for creative drama for children; novice to advanced acting, teens to adults; musical theatre; acting techniques I and II; workshop for experienced actors; directing; script writing, and backstage workshop. Second City style? Call **Rose Dubin** or **Claire Lougheed** now at 636-1880, ext. 230.

About People

BOOKS AT MOSCOW FAIR

An announcement by the Association of Jewish Book Publishers in the U.S., reports that three recent books authored by **Rabbi Stuart E. Rosenberg** of Toronto's Beth Torah Congregation were chosen for exhibit at the 5th International Moscow Book Fair taking place in the Soviet capital Sept. 10-16.

The books are Judaism (published by Paulist Press), The Real Jewish World (published by Philosophical Library in the U.S. and by Clarke-Irwin in Canada) and The New Jewish Identity in America (published in the U.S. by Hippocrene Books).

The Moscow Fair is held biennially. Its Jewish exhibit has become a focal point of the Fair since it is one of the rare opportunities Soviet citizens of Jewish faith are offered to make cultural contact with Jewish writings from outside Eastern Bloc countries. Historically, long lines of Soviet Jews, often stretching for many blocks, have queued up in order to see these books and to examine them.

SYNAGOGUE HONORS BAAL KORAH

On Saturday, Sept. 14, services at Shaarei Shomayim Congregation will be conducted in honor of **Philip Zucker**, who celebrates his 25th anniversary as the congregation's Baal Korah.

In addition to reading the Torah for the congregation each week, he has taught many of the synagogue's young people to read the Torah as well as Megillat Esther.

In fact, numerous children in the community at large, many of them students at Associated Hebrew Schools where he has taught for almost 30 years, have learned to read the Torah and the Haftorah under his expert tutelage.

Following the services there will be a kiddush in honor of Mr. Zucker and his wife **Helen**. The Zuckers have three daughters, three sons-in-law and seven grandchildren.

ONE-WOMAN SHOW

Artist **Nancy Lipton's** exhibit, on view at the Elmwood Club until the end of the month, is titled Paintings and Paper Works. It is comprised of about 30 pieces — acrylic paintings and watercolor and collage paper works.

This 1-woman show is the first local one for the artist, who hails originally from Long Island and is now based in Toronto.

The Elmwood Club is located at 18 Elm St. The hours are from 10 a.m. to 10 p.m. Monday to Friday and 10 a.m. to 6 p.m. weekends.

BAALEI TEFILLAH

Two men, **Rabbi Neal Harris** and **Howard Oster** will be baalei tefillah of Kehillat Shaarei Torah during the Yamim Noraim.

Rabbi Harris, of New York City and Birmingham, Ala., the baal musaf, is returning for a second year. When not involved in chazzunat, he is associate director of student finances at Yeshiva University, New York City.

Mr. Oster, of Cleveland, Ohio, is a senior student majoring in chemistry. He is a member of Bnei Akiva and has been active in the movement, most recently as rosh moshava in Camp Stone, Sugar Grove, Penn.

The rabbi of the congregation is **Rabbi Eliot Feldman**.

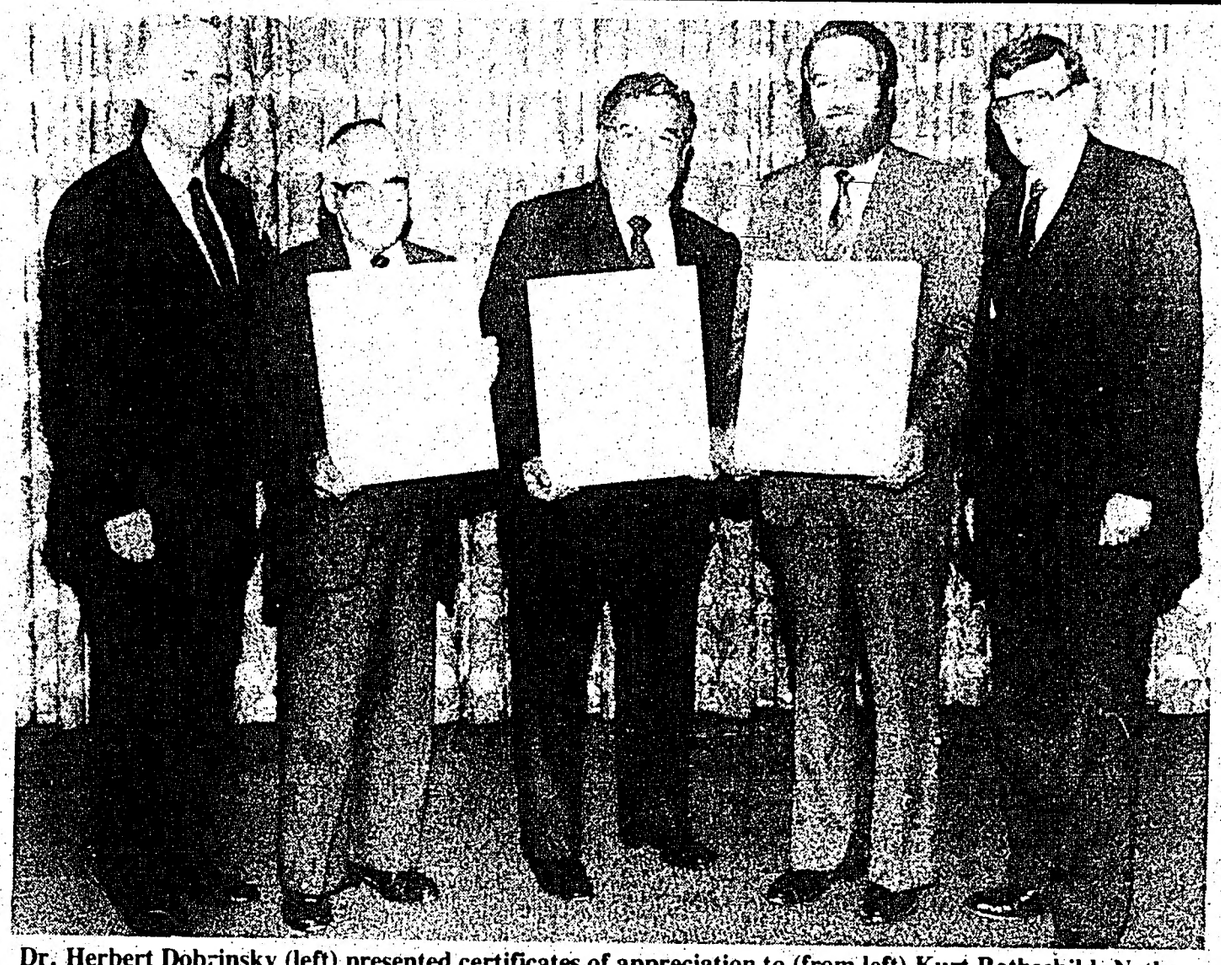
GAIREY RECOGNIZED

Lily Munro (right), Ontario's minister of citizenship and culture, recognized Harry Gairey at a recent multicultural luncheon at the Canadian National Exhibition for his contribution to the province. Munro said she will actively work to increase ethnic representation on Ontario boards, commissions and agencies. Looking on is Miss CNE, Valerie Ramseyer. [Rick Upton photo]

DENTAL VOLUNTEERS

Dental Volunteers for Israel (Canada) co-chairman Dr. Max Florence stands with fund raising concert conveners Rochelle Florence (left) and Carol Rosenthall. Dental Volunteers for Israel is devoted to providing free dental care to needy children in Jerusalem. To raise funds, the Toronto volunteers are having a party at the home of Louise and Murray Cornblum on Sept. 22, with guest pianist Larissa Schneur. For more information, phone: 925-8933.

Organizations and People



Dr. Herbert Dobrinsky (left) presented certificates of appreciation to (from left) Kurt Rothschild, Nathan Starr and Berl Bessin, as Rabbi Jerome Lipsitz (right) looks on.

Canadian Friends of Yeshiva U

Lipsitz assumes new post

TORONTO —

The Canadian Friends of Yeshiva University recently held a reception to welcome the organization's new national director, rabbi Jerome Lipsitz, and his wife Rachel.

Lipsitz, a native of Chicago, served for 14 years as spiritual leader of Congregation Beth Joseph in Denver. He is a Yeshiva University graduate and was ordained at the university's affiliated Rabbi Isaac Elchanan Theological Seminary.

The luncheon, held at the Shaarei Shomayim Synagogue, was chaired by Kurt Rothschild, president of the Toronto Region of Yeshiva University and Nathan Starr, national chairman of the university's Bora Laskin Scholarship Fund.

Dr. Herbert Dobrinsky, vice-president for university affairs of Yeshiva University was guest speaker.

Those present at the luncheon were Judge Abraham Lieff, Samuel Sable, Joseph Kerzner, national co-chairman, Starr, Rothschild, Berl Bessin, Archie Basen, Leon Sharon, David Barr, rabbi Morton Green, Rabbi Henry Hoschander, Asher Frankel, Joel Rubinovich, Henry Koschitzsky, David Kagan, Rabbi Marvin Pachino, Rabbi Joseph Kelman, Rabbi Menachem Gopin, Rabbi Irwin Witty, Dr. Dobrinsky.

During his visit to Toronto, Dobrinsky presented the Century Guardian Certificate of Appreciation to Rothschild, Starr and Bessin, a prominent alumnus of Yeshiva University affiliated with Elchanan Seminary.

In making the presentation, Dobrinsky recounted how they were part of a group of 68 who aided the university and assisted it in improving its financial foundation.

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The Hebrew Cultural Organization of Canada (Canadian Zionist Federation)
in co-operation with the following synagogues is pleased to announce classes in

Modern Conversational Hebrew

*Beth David B'nai Israel Beth Am	633-5500
*Beth Sholom	783-6103
*Beth Tzedec	781-3511
*Shaarei Shomayim	789-3213
*Shaarei Tefillah	787-1631

- For further information please contact the synagogue of your choice or phone 665-7222.
- Classes are being offered in two semesters between October, 1985 and May, 1986.

(Early registration recommended.)

The residents at
Terrace Gardens & Pine Villa
Retirement Homes

wish you and your families
a Happy and Healthy New Year

TERRACE GARDENS
3705 Bathurst St.
789-7679

PINE VILLA
1035 Eglinton Ave. W.
787-5626

The Toronto Jewish Teachers' Seminary (Midrasha L'Morim) is pleased to publish its expanded course offerings for 1985/86

CERTIFICATION PROGRAM

TIME	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
2-4 p.m.	Foundations of Judaism and Tfillah *Rabbi A. Yeshurun*	7-9 p.m. Teaching Methods *Dr. Yosef Menis*	Classroom Management *Harold R. Malitzky*	Educational Psychology *Dr. S. Kurtz*	Biblical Jewish History *Dr. A. Nussbaum*
2-4 p.m.	Studies in the Books of Joshua & Judges *Rabbi R. Posen*	7-9 p.m. Hebrew Grammar and Composition *Yechiel Nahari*	Halacha - Laws and Customs *Rabbi R. Posen*	Hebrew Literature *Mrs. H. Weil*	The Book of Genesis *Rabbi E. Rokach*
		7-9 p.m.	Yiddish *Sam Simcovitch*	Pirkei Aggadah *Rabbi E. Rokach*	

POST-CERTIFICATION PROGRAM

4-6 p.m. Introduction to Oral Law *Rabbi Y. Gurvitz*	7-9 p.m. Jewish Intellectual History (in English) *Sam Kapustin*	The Study of the Bible (in English) *Rabbi H. Sacknovitz*		
4-6 p.m. Seminar in the Teaching of the Bible *Rabbi R. Posen*				

Registration and Placement Interviews: BY APPOINTMENT ONLY **OPENING SESSION - MONDAY, SEPTEMBER 9th, 1985**
For Further Information: **Rabbi Rafael Posen** or **Mr. Harold R. Malitzky, 633-7770.**
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Organizations and People

Presented to women

Tradition begins with Lion of Judah pin awards

By
INA GLICK

TORONTO —

Tradition. The dictionary defines it as custom handed down from generation to generation.

Tradition — the fibre that holds a people together. Why, even Tevye sang about it!

Not often do we get to see the roots of a new tradition being planted in our own community. But for the United Jewish Appeal Women's Division, 1985 will be the year the seed took root.

At a recent reception, the Women's Division inaugurated the Lion of Judah pin award. The gold emblem, a unique, elegant design of the traditional symbol of Jewish strength and pride, is presented to women who contribute a minimum $5,000 to the UJA campaign.

Held at the home of Rosalie and Issy Sharp, the reception saw 54 women in this category receive the prestigious award.

Ethel Solomon, co-chairman of the Major Gifts Division, noted that "through the commitment, dedication and continued personal generosity of our women, the goals for the 1986 campaign can be achieved."

The Lion of Judah pin was first introduced in Miami two decades ago. Behind it was that community's eagerness to set a tangible standard of significant giving. Since then more than 100 U.S. cities have adopted the symbol that has become internationally recognizable. Toronto becomes the first Canadian city in which the pins are presented.

Jack Gwartz, 1986 UJA campaign chairman was on hand to congratulate the Women's Division. He noted that since his involvement in the campaign began almost 13 years ago, Women's Division has grown from a $175,000 division to one that raised $2.4 million in 1985, representing 10% of the overall campaign. Gwartz attributed much of the division's success to "strong, capable and innovative leadership."

More functions and programs are planned as the Women's Division begins the 1986 campaign.

Displaying UJA Lion of Judah pin are (from left) Ethel Solomon, Paula Cohen and Berta Lunenfeld, all Women's Division Major Gifts co-chairpeople.

Holocaust centre to open Sept. 23

By
JEFF ROSEN

TORONTO —

The chairman of Israel's Yad Vashem will join local politicians and dignitaries as Toronto's Holocaust Education and Memorial Centre is officially dedicated at the Lipa Green Building, 4600 Bathurst St., on Sept. 22 at 2 p.m.

Yitzhak Arad, chairman of Yad Vashem, will join Ontario Premier David Peterson, North York Mayor Mel Lastman, Toronto Mayor Art Eggleton and other contributors as the "only Holocaust centre of its kind in Canada" is launched after almost three years in the works.

The centre will portray Jewish life in pre-war Europe and will follow the growth of Nazism from 1933 to the Nuremberg Trials. It will also contain pictures of Canadian and American soldiers fighting for the liberation of Europe, the story of illegal aliya to Israel and audio-visual presentations and images of the Holocaust.

The centre will also feature a Hall of Memories with walls covered by handcrafted ceramic tiles, each with the name of a victim of the Nazi genocide.

Arad managed to survive the Holocaust's destruction after escaping from the Warsaw Ghetto in 1941. A member of the underground during the war, Arad reached Palestine illegally in 1945 and joined the underground of Palmach before serving as a pilot until the beginning of the War of Independence.

Gerda Frieberg, chairman of the centre, said the memorial will be an important educational tool, especially in light of the recent trial of convicted falsifer Ernst Zundel.

She said the centre will be used by schools, exhibits, seminars and will be open to the public starting Sept. 23.

"In view of the fact that 40 years after the defeat of Nazism, there are people that call the greatest tragedy of our century a hoax and Zionist invention, this facility is of monumental importance," said Frieberg.

For more information call Ruth Resnick at 635-2883, ext. 144.

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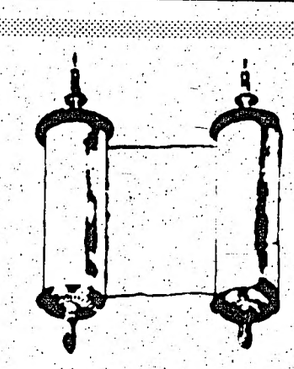
The Royal Ontario Museum gratefully acknowledges the generous support of the Government of Ontario, Ministry of Citizenship and Culture.

Organized by the Smithsonian Institution Traveling Exhibition Service in cooperation with Project Judaica and the Ministry of Culture of the Czech Socialist Republic, the Federal Ministry of Foreign Affairs of the Czechoslovak Socialist Republic, the National Committee of the Capital of Prague, and the State Jewish Museum in Prague.

Through the courtesy of the Czechoslovak Socialist Republic the exhibition is circulated in Canada by the Glenbow Museum on behalf of the National Museums of Canada and supported by the Government of Canada, Department of Communications, Hon. Marcel Masse, Minister.

The Precious Legacy exhibition is free with ROM admission. Avenue Road & Bloor Street.

Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Rosh Hashanah 5746.

Let the sun shine on us and all Israel, amen.

When Reb Aizel Charif entered the city of Slonim to become its rabbi, it was a warm, clear sunny day.

Teased one congregant: "Rabbi, it is a tradition by us that if it rains when the new rabbi enters his pulpit, it is a good sign for him-and the congregation. But look, it's sunny."

Answered Reb Aizel: "There's a reason. You know, if a small rabbi assumes the pulpit, then it rains just a little. If it is a medium rabbi, then it rains medium. But if it is a great rabbi like myself, then it would rain a veritable flood! So instead, they decided to leave the skies sunny . . ."

* * *

We have to make the skies sunny for ourselves.

Say the rabbis: "If Rosh Hashanah is warm, then the whole year will be warm."

Were they talking about Canada — we wish!

No, they meant even more. If Rosh Hashanah is warm — hot! Hot not with weather, but hot with Yiddishkeit; hot not with fancy sermons and showbiz cantorial selections, but warm and hot with love of G-d, true repentance, new acceptance of the commandments — then the whole year will be hot. [Reb Mordechai Lechevitcher]

* * *

On Rosh Hashanah and Yom Kippur, the Book of the Living and the Book of the Dead is opened.

Strange . . . why the Book of the Living is open is clear — everyone must be checked out, his fate decided.

But why open the Book of the Dead? Who needs it?

But before anyone is judged, they take out the Book of the Dead and they look — who was this person's parents, grandparents, and ancestors. If they were plain, ignorant people, then even if a Jew sinned, in Heaven they nod their heads and say: "Well, this fellow didn't know any better. We can't expect much from him."

But if someone came from great parents . . . they taught him the right way. He studied. He saw. And then he says: "I'll do what I want. I'll break whatever laws I want."

* * *

We pray on Rosh Hashanah . . . Our Father, Our King, inscribe us in the Book of Prosperity and Sustenance . . ."

Why do we have to mention the Book — why not just ask for prosperity?

But we ask G-d . . . let us have both things, the Book **and** prosperity. Let it not be that our pursuit of livelihood will be so all-consuming and demanding that we will never be able to open a Book of the Torah and study your law.

A Jew was not just brought here to eat and sleep, but to serve — and help others. On the eve of Rosh Hashanah when we must all be inscribed for life please remember the struggles of hundreds of Israeli families. You will give them life by contributing to the Monthly Fund, c/o Rabbi Meir Gottesman, 3173a Bathurst St., Toronto.

High goals for community college

Winnipeg's Polonsky sets sights

By
MYRON LOVE

Gary Polonsky

WINNIPEG —

The grandson of a Western Canadian rabbi and a well-known Winnipeg chazan is the new president of Red River Community College. Gary Polonsky officially assumed his position last October, but didn't take up residency here until January.

Polonsky is the grandson of Rabbi Samuel Polonsky who passed away at age 101 a couple of years ago. Polonsky served the Jewish farming community of Hirsch, as well as congregations in Thunder Bay and Winnipeg. Polonsky's other grandfather was Chazan Moshe Daien who was also a sochet here.

Gary Polonsky grew up in Thunder Bay. After university in Winnipeg, he entered community college administration in the mid-60s at Thunder Bay's Confederation College where he was chairman of the trades and technical program. He also served as vice-president of Lakeland College in Lloydminster, Alta., before coming back to Winnipeg.

Red River Community College is one of the larger institutions of its type in Canada. "The college has a comprehensive mandate which ranges from meeting the needs of special needs clients — the mentally and physically disabled — up to and including sophisticated diploma programs in fields such as engineering technology, health care, business administration and computers and social sciences," said Polonsky.

"We have 27,000 students in 21 locations throughout the province," Polonsky said. "Our main plant is 1.3-million square feet, with overall yearly operating costs of $40 million. We have 700 full-time teachers on staff and hundreds of part-time instructors."

Polonsky's goals as president are to increase enrolment to 50,000 by June, 1987, while expanding college programs beyond Winnipeg, bring about a major building expansion including a learning resource centre and health science centre, and to introduce integrated learning and student support systems to help students overcome any potential barriers — whether economic family-related, health or whatever.

A self-described workaholic who regularly puts in 16-18 hour-days and some time on weekends, Polonsky spends most of the rest of his time with his wife and family. He has a son at home and daughters living in Ontario and Alberta.

He also finds time however for one major community activity on a volunteer basis. In Thunder Bay, he presided over the board that built the community's performing arts centre. While in Lloydminster, he served as hospitality chairman for the Winter Games held in Alberta in 1982. His one outside activity currently is chairing the Industrial Development Committee of the United Way of Winnipeg.

"I try to leave some time for personal growth, particularly reading," he said. "There isn't much time for anything else."

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Changes at Beth David B'nai Israel Beth Am

Conservative rabbi works to boost observance

By
MARK DODICK

TORONTO — Change is evident on both the physical and spiritual level at Congregation Beth David B'nai Israel Beth Am.

While the synagogue is undergoing cosmetic changes and modifications to provide easier access to the physically handicapped, the rabbi is working, "to bring back the people to traditional Conservatism where there is a strong practice of halacha."

Rabbi Philip Scheim, 31, has been with the congregation since August 1981 when he began serving as assistant-rabbi under Rabbi Albert Pappenheim.

Following Pappenheim's death in January 1984, Scheim began assuming the duties of senior rabbi and is now officially the rabbi of the congregation.

Scheim received his rabbinic ordination from the Jewish Theological Seminary of America in 1981. He earned an MA there in Rabbinics in 1980. He also holds a BA in Jewish Studies from McGill University.

Rabbi Philip Scheim

The new entryway to the Beth David B'nai Israel Beth Am Synagogue will feature a ramp for easier access to people in wheelchairs. Other modifications have been done to the building to make it more accessible for the physically disabled and the elderly.

"I would categorize myself as a traditional or right wing Conservative rabbi," Scheim says. While serving the traditional needs of his congregants, Scheim says his goal is to encourage people to greater observance.

"The general perception I try to fight is that if one is observant...one is Orthodox."

Scheim says he has seen some fruitful results for his efforts: "I do see younger families becoming more active in the synagogue. Sometimes when one makes demands of people one gets results."

The congregation has warmly received him, he says, and he feels very much a part of the family. "This has been an aging congregation with a lot of young members, but they have not been participating. Now they are beginning to."

Because Scheim believes in a more traditional approach, he has instituted changes in the service which he says have already been implemented in other Conservative congregations.

The entire Torah portion will now be read on Shabbat, and the cantor will return to the role of "shaliach tzebor" or emissary of the people by facing the congregation once renovations are complete.

Those renovations are extensive and include more than merely cosmetic alterations to the vestibule and sanctuary. Ramps are being installed and the washrooms modified to accommodate wheelchairs.

A special elevator to carry the handicapped to the sanctuary level is being built, and the table on which the Torah is read is being lowered so people in wheelchairs will not be prohibited from having an aliyah.

Scheim expects all changes to be completed by October and he points out that he is proud the synagogue already serves several Reena clients.

His position as a spiritual leader makes Scheim no stranger to controversial, ideological or religious issues. One contentious subject which Scheim faces is the decision by the Jewish Theological Seminary to ordain women rabbis.

He admits that he is "torn" by the dilemma, but does oppose ordination of women rabbis. "I think the decision by JTS for ordination was unfortunate.

"At least unfortunate inasmuch as central issues pertaining to legal and religious matters have not been resolved."

Scheim explains that according to halacha a woman may not act as a witness or be part of a Bet-Din considering conversion.

"In effect, the seminary will be creating a class of second-class rabbis who cannot serve in the same ways as men."

Nevertheless, Scheim says he understands the religious anguish many women experience and will recognize women who are ordained rabbis.

He adds that he believes women can fulfil themselves religiously through other avenues, such as education, more than in the shul.

However, the soft-spoken rabbi is concerned that the issue of ordaining women rabbis is obscuring more central and important issues including the threat to Russian Jewry, assimilation, and the declining number of knowledgeable Jews.

And while Scheim finds the potential and predicted schism between Orthodox and Reform less troubling, "one must make a great effort to maintain unity in the Jewish world and seek cooperation and understanding with those of a different ideological bent.

"My function is often being with people at a very difficult time in their lives. Whatever we can do to alleviate the pain is a mitzvah of the highest kind."

Describing himself as optimistic for the future of Judaism, Scheim said that aliyah "is a very real possibility" though he cannot say when he would go.

Both he and his wife Lori (Hoffman) whom he met as a member of the congregation, have lived in Israel before, though independently. He was a visiting rabbi at Moshav Sde Nitzan in the South Negev, and she spent two years as a social worker.

In addition to his congregational duties, Scheim is the vice-president of the Rabbinical Assembly, Ontario Region and affiliated with the Committee for Soviet Jewry of Canadian Jewish Congress.

In April 1981, he traveled to the Soviet Union and met with Refuseniks. He has lectured extensively on the topic.

The Montreal native has served as chairman of the Youth Commission of the United Synagogue of America, Ontario Region, and has been an instructor of Talmud and Philosophy at JTS.

His wife Lori holds a Master of Social Work degree. She has worked for the Reena Foundation, and North York Youth Services.

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Organizations and People

Dinner for founder of medicine aid program

Bonds Pharmacy division to honor Leslie Dan

Seen at a Pharmacy Division of Toronto State of Israel Bonds reception in honor of Leslie Dan are (from left) Irving Horowitz, president of Super X Drugs; Vivian Maxwell, chancellor of Rho Pi Phi Fraternity; Leslie Dan; Red Kates, Israel Bond Chairman; and Gerald Meister, an authority on international affairs who spoke on international aid.

TORONTO —

The Pharmacy Division of Toronto State of Israel Bonds will honor Leslie Dan at a tribute dinner on Sept. 22 at Beth David B'nai Israel Beth Am Synagogue.

Dan launched Interpharm, the largest generic company in Canada, in 1965. He was the chairman and is now a director of the Canadian Drug Manufacturers Association. He has been a member of Rho Pi Phi Pharmaceutical Fraternity since 1952.

He has donated essential medicines to Third World countries including continual shipments to Ethiopian Jews.

He is a founder of a new organization — CANMAP — Canadian Medicine Aid Program which collects medicines from pharmaceutical manufacturers and pharmacists to help the sick in the Third World.

Dan is a member of Temple Emanu-El and the program chairman of brotherhood breakfast meetings. He is also a member of Canadian Society for the Weizmann Institute, Aish HaTorah, a former UJA co-chairman for the pharmacy group and is on the board of governors of Mount Sinai Hospital.

Dan and his wife Judith have three children: Michael, Aubrey and Andrea.

Cocktails are at 6, and the dinner begins at 7.

Guest speaker is Aryeh Plotkin, an Israeli expert on international and Mideastern affairs.

Hochberg UJA Campaign chairman

Windsor names UJA leaders

WINDSOR —

Ted Hochberg has been appointed chairman of the 1985 Windsor UJA Campaign with Mel Muroff and Howard Sherman as co-chairmen, Harold Taub, president of the Windsor Jewish Community Council has announced.

Hochberg, a lawyer, is the senior partner with Hochberg, Slopen. He is secretary of the Windsor Jewish Community Council and a past president of the city's Congregation Beth El.

Hochberg participated in a recent UIA mission to Israel for New Leadership. He and his wife Sharon have two children, Bryan, 20, and Stacey, 18.

Muroff, a lawyer in the field of commercial and corporate law, has long been active in the Jewish community and recently went on a UJA mission to Israel. He and his wife Roz have three children, Andrew, 17, Robert, 14, and Allyson, 10.

Mel Muroff

Ted Hochberg

Howard Sherman

Sherman general manager of J. Kovinsky and Sons Ltd., has been a member of the Windsor Jewish Community Council board of directors since 1979. He was a participant in the United Israel Appeal Young Leadership mission to Israel in 1983 and has been a member of the United Israel Appeal Ontario Region executive since 1983.

He and his wife Debbie have three sons, Neil 8, Aubby, 6, and Mark, 2.

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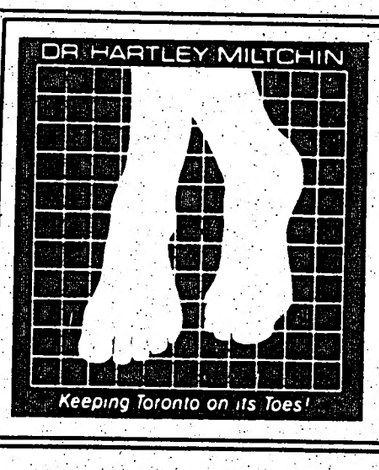

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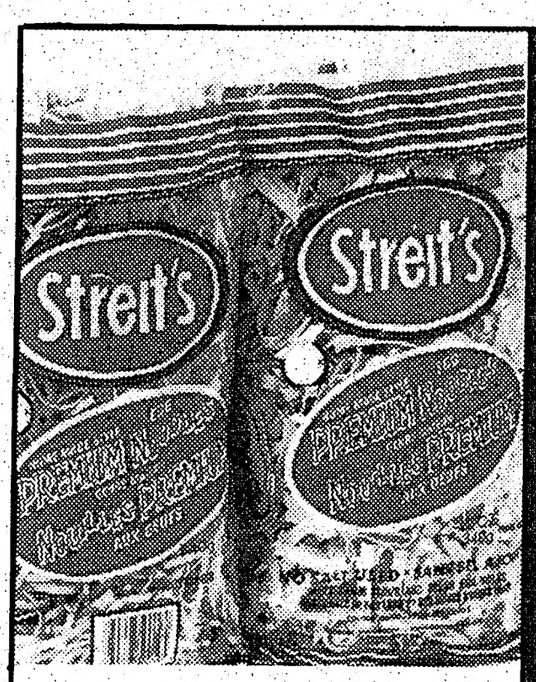

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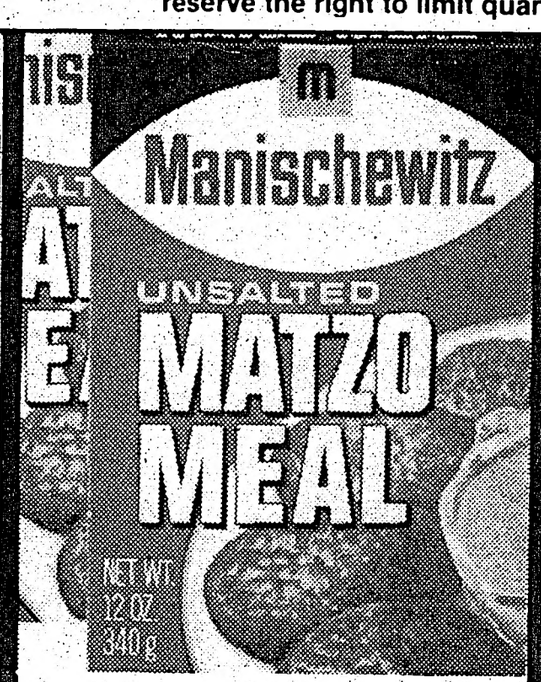

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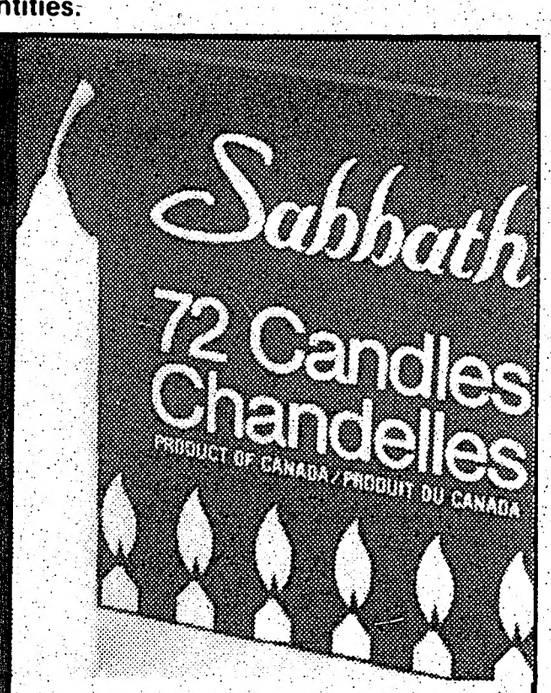

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each **.99**

Product of U.S.A.
Canada No. 1 Grade
Green Seedless Grapes 2.18 per kg **.99** per lb

Product of Ontario
Canada No. 1 Grade
Head Lettuce each **.69**

Corner Deli & Fish

Fresh Chopped Fish
.99 per 100 g **4.49** per lb

Coorsh
Corned Beef or Pastrami
Sliced or Shaved
.99 per 100 g **4.49** per lb

Smoked Ciscoes **.66** per 100 g **2.99** per lb

Product of Canada
Western Birds Hill
Creamery
Pressed Cottage Cheese **.55** per 100 g **2.49** per lb

Quality Meats...Guaranteed

Cut From Canada Grade A Beef
Boneless Brisket Point Roasts
5.49 per kg **2.49** per lb

Frozen Dressed
Whitefish
1.96 per kg **.89** per lb

Frozen Northumberland
Sole Fillets 500 g **3.99**

Part Back Attached
Fresh Chicken Legs 2.18 per kg **.99** per lb

***Available at the following stores**

Bathurst Village (Bathurst St. south of Steeles Ave.)
Bathurst Shopping Centre (Bathurst & Viewmount)
Markham Place (Don Mills & Steeles)
Willowdale Plaza (At Sheppard Mon.-Fri. 8 am-10 pm; Sat. 8 am-8 pm)

Organizations and People

Health-oriented kosher cookbooks

Fitness freaks can fress away without any fuss

By
FRANK RASKY

TORONTO —

Kugels that are kind to your arteries.

Halapches without heartburn.

Cheesecake without calories.

And latkes with lots of nutrients.

These are some of the holiday *nosherai*, available to waist-watchers and other fitness freaks on a health kick, if they follow the recipes in two recent paperback kosher cookbooks.

The best of the books is unquestionably **Cooking Kosher: The Natural Way** ($10.75, 346 pages, Jonathan David Pulbishers, New York).

It's written stylishly and lovingly by Jane Kinderlehrer, a senior editor of Prevention Magazine, who, nutritionally speaking, obviously knows her onions.

In her introduction, she makes the intelligent point that kosher food needn't be junk food, if we add nutrition to Jewish tradition.

She phrases it poetically in this rapturous passage:

"Chopped liver with grated black radish, moistened with rendered chicken fat and a whisper of chopped onion — pure ecstasy in the mouth.

"Fluffy knaidlach swimming in chicken soup flecked with gold.

"Hot knishes, crisp and delicious with spicy potato, kasha or cheese fillings — pure bliss to bite into.

"Mushroom and barley soup to warm your bones; hearty kasha varnishkas with hot gravy; strudel with heavenly fruit and nut fillings.

"You don't need a fiddler on the roof to tell you that these foods spell tradition. Their very names evoke memories of small kibitzers crowding around the big black stove, and a lovely warm feeling that mama's in the kitchen and all's right with the world.

"Can we, in this age of instant mashed potatoes, TV dinners, frozen blintzes, non-dairy creamers, and foam-rubber bread, provide not only the spirit and spice of Jewish hospitality, but also the nutrients our loved ones need for the lovely glow of health?

"Yes, we can!"

How does she propose to achieve that miracle?

She offers this basic principle:

"Stay as close to nature as possible and avoid the four whites: white sugar, white flour, refined white salt, and devitalized white rice. All the rest is commentary. Go thou and learn."

We learn from her commentary a variety of useful tips. Here are some tidbits that are particularly informative:

• Surprisingly, she recommends that you use chicken fat, or schmaltz, discreetly to add pizzaz to such dishes as chopped liver, knishes and kasha varnishkas; that you use it for mashed potatoes instead of butter; and that you spread it on rye bread instead of mayonnaise for a scrumptious chicken sandwich.

You may well ask, "What about the cholesterol?" Well, Kinderlehrer has news for you. She says that chicken fat is not saturated like other animal fats. And she quotes the fact from the authoritative Poultry Science Journal that poultry fats are composed of 1/4 to 4/4 of *unsaturated* fatty acids.

• She recommends the use of honey instead of sugar in recipes — especially raw, unprocessed, uncooked honey. She points out that heating destroys the important enzymes when honey is cooked. Clover honey is the mildest in flavor and is recommended for bakery goods while you are weaning the family away from sugar.

• Carob powder is a wonderful substitute for chocolate and cocoa. It contains no fat, no oxalic acide which ties up calcium, and very few calories. Until your family is accustomed to the slightly different taste and aroma of carob, add a teaspoonful or two of cocoa to the carob container.

• Tofus — that pareve wonder — enables you miraculously to eat your fill of luscious cheeseless cheesecakes without having to worry about calories, cholesterol or chemicals — and after a chicken dinner yet.

It's a natural, wholesome alternative to fattening substitutes in everything from blintzes to stuffed cabbage — and she offers wonderful recipes to prove it.

Reducing unneeded fats and substituting artificial sweeteners for sugar are the two principal techniques used to "decalorize" recipes in **Jewish Cooking Made Slim** ($12.95, 260 pages, Triad Publishing Co., Gainesville, Fla.).

The author, Marjorie Weiner, is a gourmet cook and a counselor for Weight Watchers of North Florida. For the past three years, she and her husband, Roy, have been maintaining their combined weight loss of nearly 100 pounds by "decalorizing" their meals.

Here are some of her tips:

• She reminds us that one tablespoon of butter, margarine or mayonnaise contains 100 calories and that salad oil brims with 120 calories. She says that most recipes will not suffer at all from having the fat reduced. Instead of sauteing chopped onions in fat, try using dehydrated onion flakes. This will work as long as there is liquid in the recipe.

Spray frying pans and baking dishes with non-stick release agents, that have virtually no calories. And always remove the skin from chicken.

• Substitute ground veal for ground beef. You will thus save at least 200 calories per pound.

• Cook your meat on a rack rather than in a frying pan, so that the fat drips out. And if a recipe calls for browning meat, sear it under a broiler just until the red color is gone.

• Substitute skim milk for whole milk, evaporated skim milk for cream, and plain yogurt for sour cream.

Her most ingenious recipe is the following one, with coffee and soy sauce adding an almost Oriental flavor to an easy-to-fix chicken dish.

COFFEE CHICKEN

¾ cup brewed coffee (or 2 tbsps. instant coffee dissolved in ¾ cup hot water)
⅓ cup tomato sauce
3 tablespoons soy sauce
2 tablespoons lemon juice
2 tablespoons wine vinegar
Brown sugar subsitute to equal ½ cup brown sugar
8 chicken breast halves, skin removed

Mix coffee, tomato sauce, soy sauce, lemon juice, vinegar, and brown sugar substitute and simmer for about 5 minutes.

Arrange chicken breasts in a 9 X 13 baking dish. Pour simmered sauce over chicken.

Bake at 350F, uncovered for 1 hour, basting occasionally.

Serves 8; approximately 200 calories per serving.

MAZEL TOV
on your
50th Wedding Anniversary
SID AND TILLIE COLT

Sid and Tillie Colt are seen here with grandchildren Stacy, Saul and Felicia, daughter-in-law Donna and son Dennis who have honoured their 50th Anniversary (September 15, 1985) with a donation to Baycrest Centre of furnishings for a single standard care room.

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NOTICE OF ANNUAL MEETING
The Annual Meeting of the
Baycrest Centre for Geriatric Care
will be held at
The Assembly Room,
The Joseph E. and Minnie Wagman Centre
55 Ameer Avenue
Thursday, October 3, 1985, 12 noon.
R.S.V.P. 789-5131 ext. 202 ALL WELCOME

ANNUAL MEETING
Jewish Vocational Service
of Metropolitan Toronto
Thursday, Sept. 19, 12:15 p.m.
Conference Centre
Lipa Green Bulding
4600 Bathurst Street
Guest Speaker
Hon. John Sweeney, M.P.P.
Minister of Community & Social Services
For Luncheon Reservations Call 787-1151

Adath Israel Congregation
and
B'nai Brith Canada
are proud to announce that
MARILYN WAINBERG
B'nai Brith Representative to the
United Nations End-of-Women's-Decade
Conference in Nairobi
will speak from the pulpit at
Adath Israel Synagogue
37 Southbourne Avenue, Toronto
during Shabbat Services,
Saturday, September 14, 10:30 a.m.
Topic:
"An Overview of the Nairobi Conference
with a Focus on the Zionism-Racism Issue"
The Community is invited to attend
Services begin at 9 a.m.
For further information call 633-6224

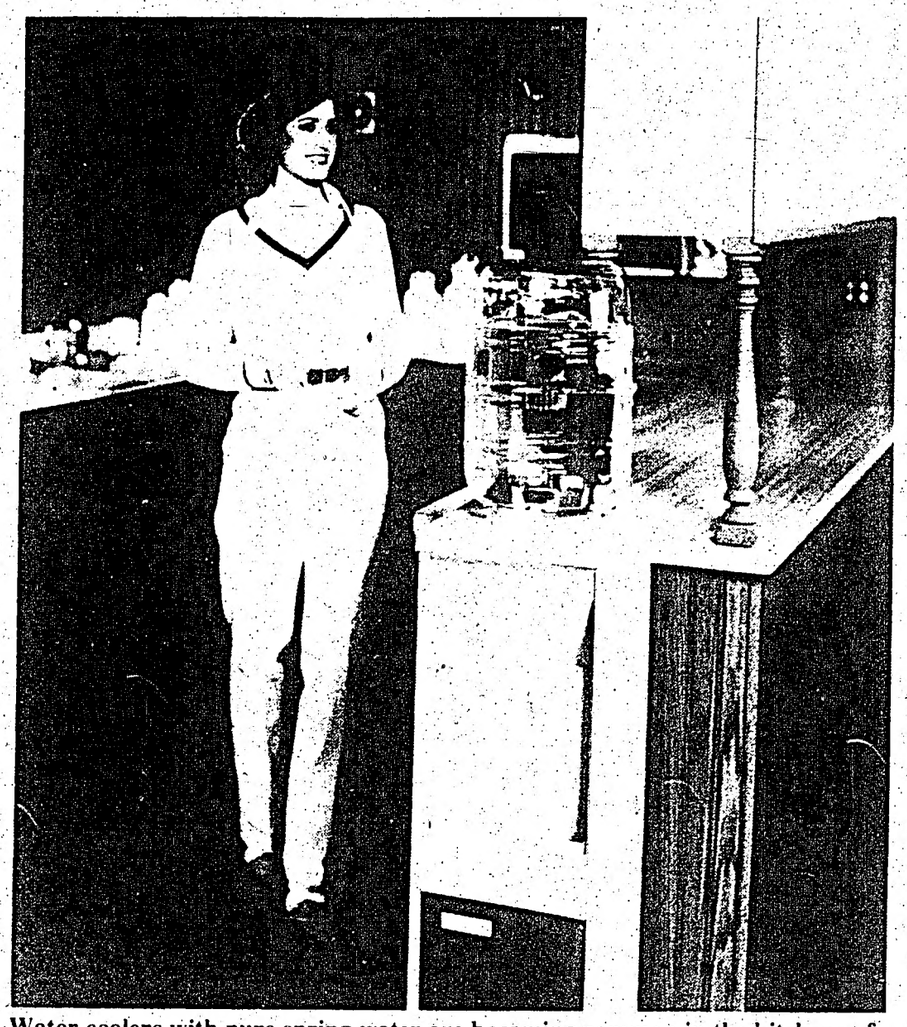
The day after the Bar Mitzvah
they'll still be talking
about the marvellous mimosa.

The Bar Mitzvah boy shone. The parents beamed.
And the guests sang the praises of the food.

Especially the memorable mimosa salad. A perfect complement to the stuffed apricot chicken. All lovingly prepared and served in typical gourmet fashion.

The day after the affair, they'll still be remembering and praising.

Zuchters/638-3663
We know food makes the affair



Water coolers with pure spring water are becoming common in the kitchens of private homes.

Increase in demand

More people buying water

By CYNTHIA GASNER

TORONTO —

Water, water everywhere, but not a drop to drink.

Many Canadians scoff at the notion of ever having to pay for a drink of water. But it is becoming a fact of life.

We live in a land dotted with lakes and criss-crossed with rivers. Yet growing numbers of people are willing to purchase water, says Doreen Downie, a representative of Crystal Springs Water Supply Co.

"People find it difficult to reconcile our seemingly limitless resources with the marketing of bottled water," she says. "But both of our bottled drinking waters — spring water with all natural minerals and steamed distilled water with all the minerals removed — continue to increase in demand."

Pointing to water coolers, Downie says that their sales have almost doubled this year. "Coolers, which were once seen in offices and commercial buildings, have now moved into private kitchens." Most home coolers, she adds, take less than one foot of kitchen space.

The success of Crystal Springs, says company president Wayne Smart, is partly due to public concern about various pollutants in water.

"The snob appeal of advertising of imported water has helped local bottlers," says Smart, "but it is the polluted water scare that has alerted people. It's an educated market that has made our business grow. But there is much more to it than that."

For many consumers, the enjoyment of a cool, clean glass of water is reason enough to purchase spring water, says Downie. "Many people prefer spring water for juices, soups and cooking. They say the taste is improved."

Health aspect attractive

Crystal Springs has long been used for special diets and baby formulas. And the distilled water is being sold for plant use, contact lenses cleaning, humidifiers, steam irons and batteries.

And according to Downie, Crystal Springs water is being purchased by women who once bought expensive imported face sprays to splash or spray on their face. "This," she adds, "has a beneficial effect, and the cost is just a fraction of imported pure water."

But it is still the health aspect that has attracted many new customers. Their biggest market has traditionally been young people who are into health foods and older people who have dietary restrictions.

But now, says Downie, the market includes people of all ages and all income brackets.

Crystal Springs water hails from a 100-year-old well in the Caledon Hills, just outside Orangeville, 50 miles north of Toronto. The underground spring provides water filtered through layers and layers of rock and sediment protected from acid rain.

The water comes straight from the ground naturally, and no filtering process is used. The water which is fluoride free is tested daily by the company as well as a commissioned private lab. It has passed the tests of Pollution Probe.

Crystal Springs is working with organizations such as the National Diabetic Foundation, Weight Watchers and consumer health agencies concerned over drinking water purity.

"Those who are looking for a refreshing sugar-free drink with proof of purity, have become confirmed users of Crystal Springs," says Downie.

Due to increased consumer interest, Crystal Springs provides a refrigerator dispenser with a no-drip tap. The consumer is able to fill the container with a simple push of a tap, without removing the dispenser from the refrigerator.

And recently, Crystal Springs introduced a spring water 6-pack, with a pull top lid which has been purchased by Air Canada.

Crystal Springs products are available in health food stores, supermarkets, and in restaurants and bars.

For more information on rentals, deliveries or water analysis, call Crystal Springs, (416) 677-4393.

Tofu Dream alternative for those watching diets

TORONTO —

This may be your dream come true.

Tofu Dream is a delicious, creamy non-dairy frozen dessert, made from completely natural ingredients, that has recently been introduced at health food stores and gourmet kosher shops in Montreal, Ottawa, the Kitchener-Waterloo area and in Toronto.

For people who are watching their diets, Tofu Dream is your tasty alternative.

The creator of Tofu Dream is Arthur Herold, a former general manager of Farm Foods, the company that produced one of the first soy bean ice-creams in eastern Canada. The 38-year-old entrepreneur, who lived in the Ottawa Valley, moved to Toronto three months ago because it was more accessible to the market.

Watched success

"I recognized the changes in consumer concerns and watched the phenomenal success of Tofutti in the United States last year," says Arthur, "and now there are no less than 26 brands of soy-based ice-creams being marketed in the U.S. — and I decided that it was time to have a non-dairy frozen dessert marketed here."

Arthur, working with his wife Linda, has set up a distributorship.

"Many people say that they can't tell the difference between Tofu Dream and ice-cream," says Linda.

Today, she adds, with more and more people looking for low-calorie products and reduced butterfat, their new refined product fits the bill.

"And with greater concern for fitness and a renewed interest in nutrition, many people who are restricting cholesterol or chemical additives or people allergic to dairy products will welcome this product," says Herold.

Tofu Dream, which comes in five delicious flavors, vanilla, chocolate, strawberry, maple walnut and coffee, is pareve and has the COR kosher certification.

The Herolds, who are vegetarians, point out that soy bean oil provides the ice-cream's oil and protein. Added to this is corn sweeteners and water — "only natural products." Arthur emphasizes that there is no butter or animal fat in Tofu Dream.

COR 6 Fresh Fruit Salad

Avail. in 2, 4 & 10 litre Containers
Other Fresh Fruit Sections available:
— orange sections — watermelon
— grapefruit sections — honeydew
— pineapple chunks — cantaloupe

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Valid til Sept. 18/85

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Mon.-Wed. 8:30 a.m.-6:00 p.m.
Thurs. 8:30 a.m.-7:30 p.m.
Fri. 8:30 a.m.-8:30 p.m.
Sat. 8:30 a.m.-5:30 p.m.
Sun. 10:00 a.m.-4:00 p.m.

Carvel ice cream part of list

CJC updates the 1984-85 Kashruth Directory

TORONTO —

The Orthodox Division of the Canadian Jewish Congress has published Update Number 6 — recent changes to be added to the 1984-85 Kashruth Directory.

During July and August, the following products and services have come under supervision of the Rabbinical Vaad Hakashruth:

Blue Ribbon and Brooke Bond seasonings and spices produced by Brooke Bond Inc. now have COR certification.

Carvel (Canada) Ltd. has all Carvel ice-cream products under COR supervision. It has opened a store in the Lawrence Plaza (Lawrence Ave. and Bathurst St.).

Rice Cakes produced by Freshground Industries Ltd. are now under supervision.

Select Food Products Ltd. has received certification for Pfeiffer salad dressings which include — French, creamy Italian, Caesar (dairy) and mayonnaise. Check labels for D (dairy).

Toffait (Ontario) Manufacturing Ltd. has a pareve frozen dessert in chocolate, vanilla almond and wildberry flavors.

Tofu Treats Ltd. manufactures a non-dairy pareve frozen dessert called Tofu Dream which has COR certification.

L'chaim Caterers has opened a catering takeout service at 2150 Steeles Ave. West, telephone 669-4831.

Astro Dairy Products Ltd. has added a new line of products called Dome — yogurt granola in Honey and Almond, Orangeola and Raisin and Date flavors.

Frito-Lay Canada Ltd./Ltee. producers of potato chips, has added O'Grady (regular flavor only) brand to their supervised products.

General Foods Inc. has added a number of new COR approved products. They include, Kool-Aid Drink Mix in a variety of flavors, three new cereals — Post Alpha-Bits sweetened without sugar, Post Fruit & Fibre Tropical Fruit and Post Raisin Bran. New puddings listed include Jell-O instant peach, raspberry and strawberry, and added to the list are Certo Fruit Pectins.

Nabisco Brands Ltd. (Cereal Division) has added Honey Bran Crunchies and Bran Crunchies and Fruit cereals to their certified COR products.

Nestle Enterprises Ltd. has added Safeway and Super C coffees — instant, decaffeinated instant and instant drinking chocolate coffees.

Rich Products of Canada Ltd. has added Rich's Pressurized Whip Topping.

Shaklee Canada Inc. has two more nutritional supplements under supervision — Vita-Bar and Vita-Lea Tablets (New Improved).

Chocolate Charm Ltd. has moved to its new location. The store is at 3541 Bathurst St. (just a few doors north of their previous location).

Lawry's Foods Limited recently merged with Thomas J. Lipton Inc.

Herschel's Restaurant & Tavern has moved to 3770 Bathurst St. The new phone number is 635-7714.

Delete from your directory, tomato products by Bright Canning Company Ltd., and Bravo All-Purpose Tomato Sauce manufactured by Lancia-Bravo Foods. All other products listed by these companies remain under COR supervision.

The following companies, which produce products for commercial markets, have received COR certification for various items.

Best Kosher Haimishe Farfel, CEK Mfg. Ltd. (Empire and Kem detergents), County Line Egg Products Ltd. (shelled eggs), Dyeco Ltd. (food colorings), Goodyear Canada Inc. (plastic film wrap), S. Grumpert Co. of Canada (a number of products including icing bases, fillings, glazes and cake mixes), and Reinhart Vinegars Ltd.

Also available to the commercial markets are: Trail Mix, a mixture of nuts and dried fruits for fund raising events — produced by Naturesnak Inc., Provost Cartage Inc. is under COR supervision, Stafford Foods Ltd. has listed a number of commercial products which include tuna, pie fillings, jams and jellies and oils.

UFL Foods Inc. is a new company that produces custom blended seasonings and Lever Detergents Ltd. has added a number of commercial cleaning compounds, detergents, Rinse All, and other products.

For further information on COR supervised products and services, or if you wish to be placed on the mailing list, call the Kosher Information Service at (416) 635-9550, or write to the Orthodox Division, Canadian Jewish Congress, 4600 Bathurst St., Willowdale, Ont. M2R 3V2.

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A happy & healthy New Year
COR 90

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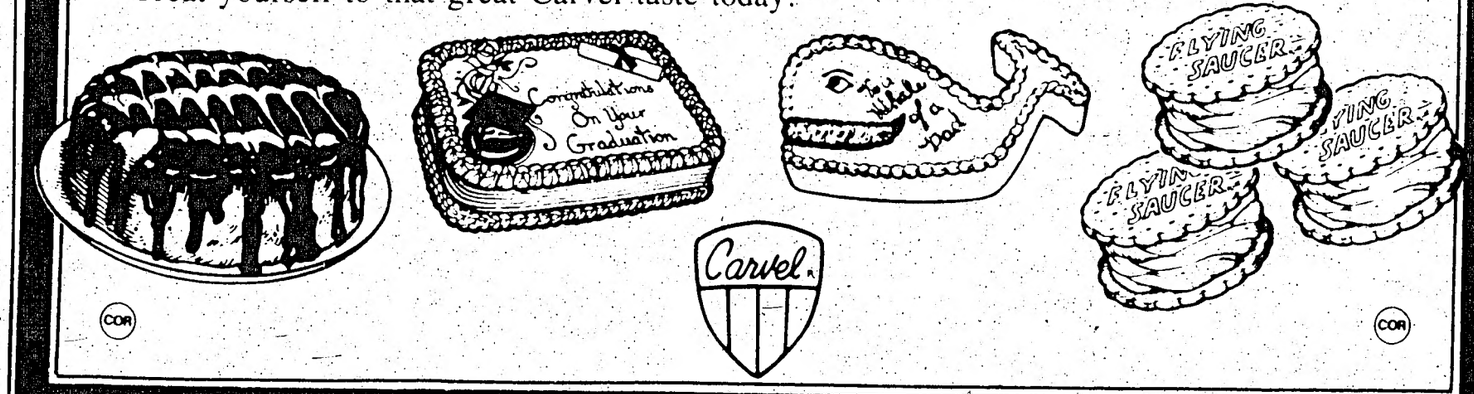
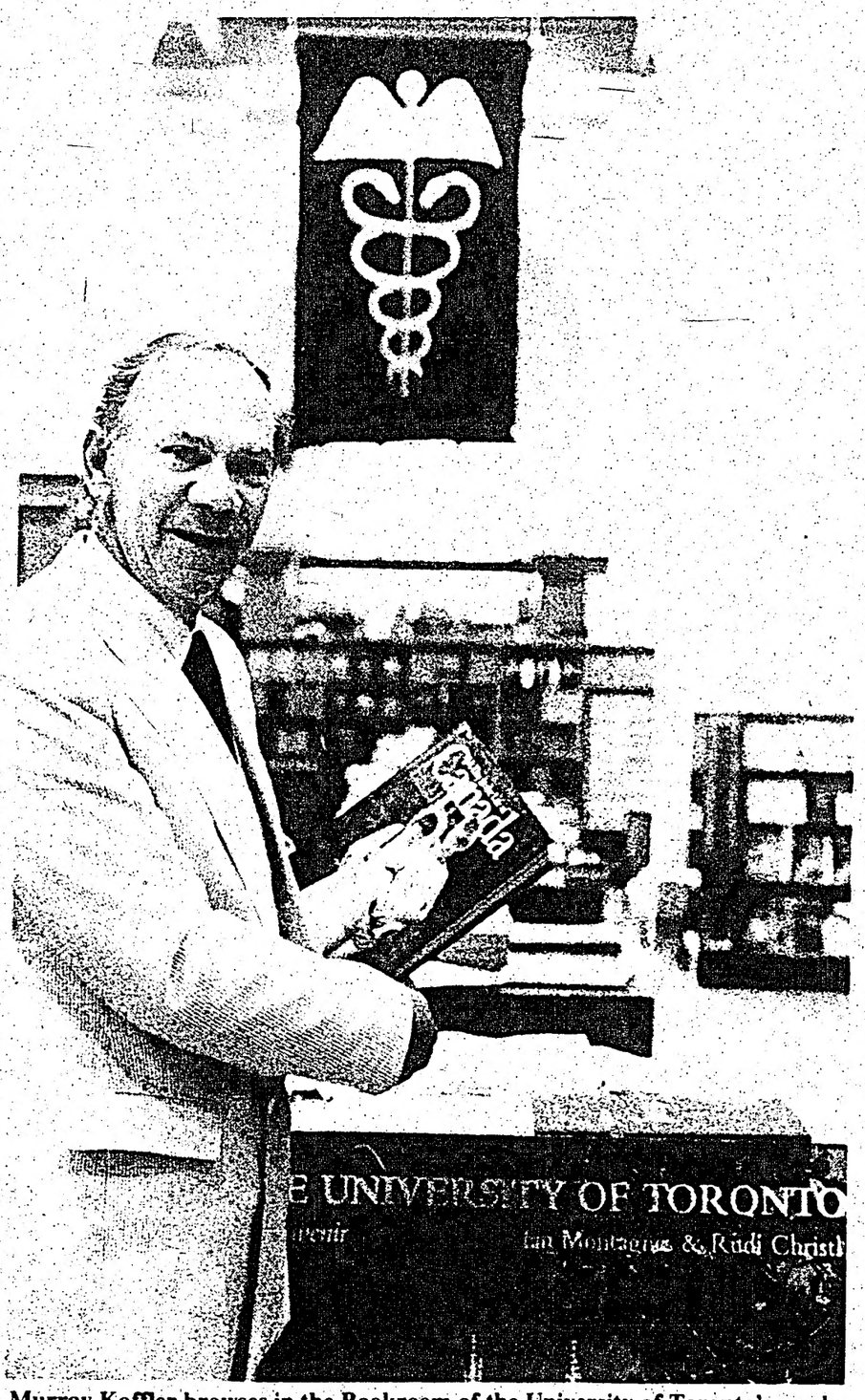
Carvel ice cream cakes are perfect for birthdays, weddings, showers, Channukah, Purim, Bar and Bat Mitzvahs, any special occasion at all. And they're all made fresh daily on the premises!

Treat yourself to that great Carvel taste today!



Koffler speaks nostalgically at centre's official opening



Murray Koffler browses in the Bookroom of the University of Toronto's newly renovated Koffler Student Services Centre.

By FRANK RASKY

TORONTO — "I've spent many hours of study here."

Murray Koffler, the 61-year-old chairman of Shoppers Drug Mart and University of Toronto pharmacy alumnus, made that nostalgic observation last week at the official opening of the university's new $8.7 million Koffler Student Services Centre.

Koffler is the principal benefactor of the centre, which is located in the historic, 78-year-old, beaux-arts style building at College St. and St. George, formerly known as the Toronto Central Reference Library.

The gracefully arched building, which was designated an historic site in 1975 by the Ontario Heritage Act, has been restored and renovated by Toronto architects Howard Chapman and Howard Walker.

The new centre will bring together under one roof a variety of services and personal advisory facilities required by students and staff at the university.

These include health and housing services, career counseling centre, interdenominational pastoral counseling, the third largest bookstore in Canada, the Graduate Centre for the Study of Drama and a 170-seat theatre.

Of particular interest are two of these features.

The U of T Bookroom — originally the Reference Library's Great Hall — cost $3.25 million alone to renovate. Its neo-classic display area comprises 32,000 square feet of selling space on three floors.

It boasts such features as 1½ miles of oak shelving to display 50,000 academic and general interest titles, more than 300 magazines, international newspapers, the largest selection of journals in Toronto, a used-book store and a gift boutique.

Computer buffs will be able to visit its 1-stop Computer Shop, supplying students with complete lines of Apple, IBM, Zenith, Sanyo and Sperry hardware and Macintosh software.

Pooh Corner, a department designed for children, offers 300 kiddy titles, a playhouse, and furniture colorfully illustrated with Pooh, Tigger and friends.

New centre consolidates services

The original Campus Bookroom played host to talks by literati including Morley Callaghan and Gloria Steinem. Forthcoming events will include writers such as Robertson Davies and Margaret Atwood.

The new Koffler Centre Theatre, formerly known as the Central Library Theatre, presented a number of controversial plays in the past. They included the homosexual drama, Fortune And Men's Eyes, and the Theatre Passe Muraille production of Futz, which police charged with revealing scenes of obscenity.

The opening production of the theatre scheduled for Oct. 9 will be Tom Stoppard's Travesties, billed as "intellectual vaudeville," directed by David Parry and designed by Martha Mann.

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Specials offered to September 23rd, 1985 or till quantities last. We have the right to limit quantities.

Wingate Branch looks for recruits

Legionnaires still carry on humanitarian acts

By
STEVE YUDIN

TORONTO —

Toronto's Jewish war veterans have seen most Allied fronts in this century's two world wars, but they know that not every war is fought on the battlefield. The General Wingate Branch 256 of the Royal Canadian Legion, which celebrated its 50th anniversary last year, continues to raise money for charity as well as aiding vets who survived the war but haven't fared well on the home front.

As we celebrate the 40th year of the defeat of Nazi Germany, it's nice to know that these legionnaires do far more than reminisce about their days in uniform or pin their medals on for various commemorative marches. The Wingate Branch members donate hundreds of hours a year to charitable work, raising over $25,000 for vets, the underprivileged, the elderly, and for Israel.

Branch president Sid Sears and other executives Harold Berlovitch and Norm Leighton stressed in an interview recently that the major thrust of the organization's 300 members is to protect and assist their members in adjusting to civilian life and getting help in their retirement years — basically taking care of their own.

However, the branch's community work is extensive and, just as their membership includes non-Jews (mostly European partisans who immigrated here after the war), so do the monies they collect go to non-Jewish organizations like the Salvation Army.

The branch's charity work began in the 30s when vets of The Great War bought an old truck and collected scrap to sell later, giving the proceeds to Jewish war veterans who needed a reprieve from the Depression.

For years they had been known as the Jewish Brigade. In 1934 John Glass helped them obtain a character from the British Empire Service Legion to give them official status among the vets' network of associations, and he became their first president.

The veterans did valuable work with the Canadian Jewish Congress in urging young men to recruit for the war effort in 1939 as soon as the battle lines were drawn, even after the government had refused to admit Jewish refugees in.

Jews had fought in every Canadian battle since the Seven Years' War, but it's believed their participation in the Second World War surpassed that of any other ethnic group; 9.9% of Canada's 168,000 Jews signed up, as opposed to 8.7% of all Canadians. They were in all divisions of the armed forces and fought in every theatre of the war.

Prior to the war, Toronto's Jewish boys had a high delinquency rate, and thanks to the efforts of Legion members who, like Carl Keyfetz worked in the Jewish Boys' Club to give them activities in a difficult era, many later became recruits when recruiting officers like Ben Isaacs came to call.

Though no Jew was ever awarded the Victoria Cross, many like Ben Dunkelman were heavily decorated for their feats and it's likely that in another time others would have also been properly recognized.

Unfortunately, when the vets came home and the victory parades faded into memory, many struggled to readjust to civilian life. If winning the war had been the raison d'etre of the soldier, he now faced a more complex struggle against unseen enemies; he had to be more than a war hero to land a job, learn a profession, and succeed in private life.

The Legion was there to help — aiding them in the rehabilitation process by raising money for their tuition into the University of Toronto or other vocational training.

When the Royal Canadian Legion's 1946 convention at Quebec City, possibly in a burst of post-war nationalist pride, resolved that ethnic branches drop their identifying name, only the Jewish Brigade abided by that ruling.»

It adopted the Wingate name for Branch 256, after a British officer who, before perishing in the Burma campaign of World War II, aided the Zionists in military planning while he was stationed in Palestine. At that time, the branch was at its peak in membership at about 1,500 and several went from fighting Nazis to join the struggle for Israel's independence.

Defying MacArthur's dictum about old soldiers, the Wingate Branch members remained active through the decades following the Korean conflict. Their fund raising helps poor Jewish vets celebrate Passover every year, gives food and clothing to the Salvation Army to distribute at Christmas, aids veterans' widows and children, senior citizens' residences, the Baycrest Centre and Baycrest Geriatric Hospital.

With events like the annual spring Walkathon, now in its 15th year, or the Poppy campaign, branch members meet at their Eglinton West headquarters to plan how to raise and distribute its funds as well as organizing commemorative events, like this year's service for five Ontario police officers killed on duty.

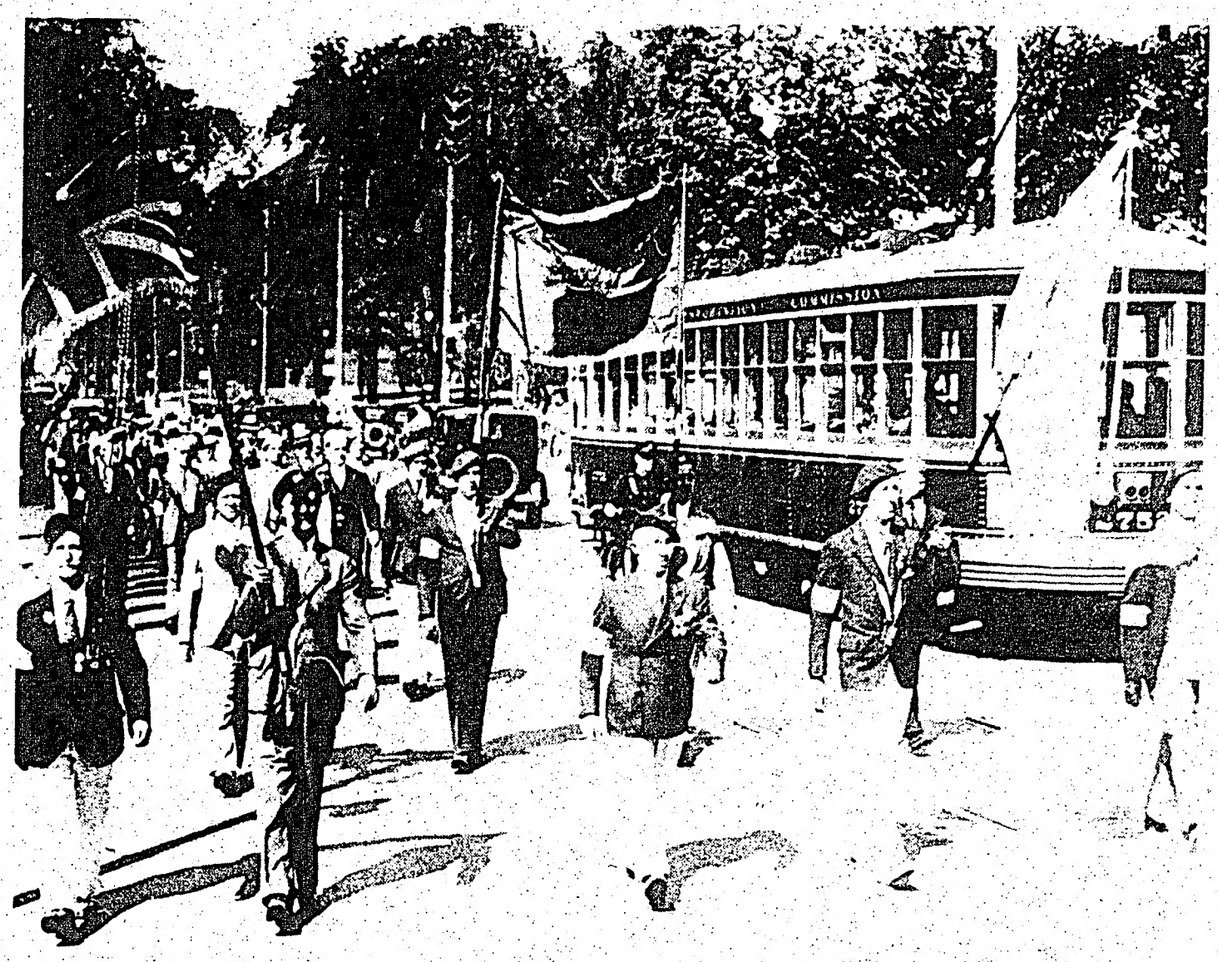
One of the Wingate Branch's proudest achievements is the cenotaph unveiled last year in Mount Sinai Cemetary. The memorial is unique — a design of an artillery shell split into four parts, each 18 foot high column has a symbol, one with a Star of David and number 256 for the Legion, a maple leaf, Machal 48, and a symbol for the anti-Nazi Partisans.

The 420 names of Canadian and some American Jewish soldiers who died in World War II are inscribed on the memorial, which was the dream of D. Lou Harris, who, as president of the Branch after the war, wanted a place for the burial of Jewish war veterans and bought land for that purpose.

The Wingate Branch heads into its next 50 years looking for recruits interested in more community work. In recent years, an influx of Red Army vets, Yugoslav Partisans, and other European vets has added activists and broadened representation in the branch.

However, the executive notes that the thousands of potential legionnaires in Toronto haven't applied for membership and are certainly needed if the Wingate Branch is to continue pursuing its many causes.

They urge vets, whether they've been in conflict or not, to join the Legion and donate time, whether it's a fund raiser or commemorative march, to ensure the continuation of a valuable Jewish institution.



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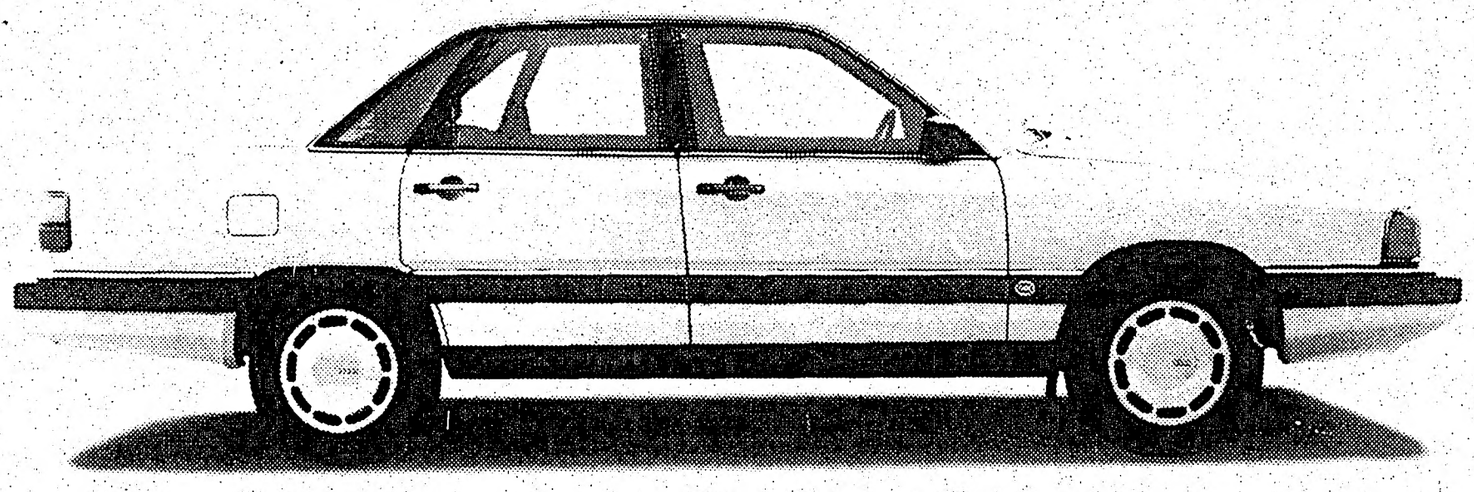

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לשנה טובה תכתבו

Soviets, Syrians, Falashas targets of Network efforts

DAVID SHAPIRO is a member of North American Jewish Students' Network-Canada. In the following article, he assesses the role of the organization.

* * *

What is Network, and what have its members been doing since the organization's inception in 1977?

Taking a step back from all the activity that has transpired since that time, it is evident that those who are active in the Canadian Jewish student community are very "outer directed." The majority of their work is directed at Jewish communities outside their immediate world.

Issues such as Soviet Jewry, Syrian Jewry and Ethiopian Jewry are all very high profile issues on the Network agenda. The results arising from their activities in these areas are important.

In March of this year Network organized its first Soviet Jewry Ottawa Lobby. Two hundred Jewish students from Ontario and Quebec descended on Parliament Hill to lobby their MPs on the issue of Soviet Jewry. The results were impressive: MPs listened and responded, promising to work within their parties to generate more energy on this issue.

Other activities included a telegram campaign on behalf of Syrian Jewry, groundlevel work with CAEJ (Canadian Association for Ethiopian Jewry), rallies for Israel, protests at the Expert's Conference on the Helsinki Final Act, a Honk for the Hostages program in downtown Toronto, and ads in Time magazine for Soviet Jewry.

Serious problems exist

Network, however, is currently suffering from two very serious problems: funding and the organization's relationship to the adult Jewish community. Both problems are inextricably bound. Network simply does not have the necessary funds to continue its operations and programs at the level of the past few years. The demand for Network's services from the Jewish student community increases as the organization's reputation continues to grow.

Network's other major problem seems to be the strained relationship with those bodies representing the adult Jewish community, such as the National Budgeting Committee (NBC) and the Canadian Jewish Congress. The tension does not arise out of differences in ideologies, but rather in methodologies. Network is loud. Network can push. Network is cocky.

For the types of issues Network has chosen to adopt, these methodologies and tactics — lobbies, marches, rallies — tend to be the most effective. Network has evolved into the action-oriented organization which it is, because it is made up of students who have raw energy which must be chanelled.

The problem is certainly not one of ideology. No one on the NBC or in the CJC wants to see Jews in Russia stay where they are; no one wants the Jews in Syria or Ethiopia to continue to suffer; but the feeling in these committees and congresses appears to be: "Do you have to be so loud? Do you have to push so hard?"

In 1982 when Israel invaded Lebanon and anti-Israel sentiment was at its height, Network organized a pro-Israel rally at City Hall in Toronto. When Network first approached the various adult organizations for support, the response was lukewarm at best. And yet when the rally was approaching and it was clear that the program was going to be a major event, these organizations asked for a position on the stage during the ceremony.

The rally was a tremendous success and it managed to pump some life back into the Toronto Jewish community. The extent to which the community welcomed and appreciated the event seemed to indicate to many who were present that Network had proven its usefulness and organizational abilities.

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Don Stein

Jewish life on campus

Students discuss activities at other universities

By
MARK DODICK

TORONTO —
Yes Virginia there is Jewish life on campuses and communities outside Toronto and the key to a full education is participation in activities that sustain our heritage.

A dozen students gathered recently for an orientation night sponsored by the Youth Committee of Canadian Jewish Congress, Ontario Region to discuss some of the social and cultural possibilities that exist in out of town universities.

Coordinated by Susan Jackson, Canadian Jewish Congress' director of community and youth services, the meeting was an informal and informative assembly of students from McMaster, Waterloo, Laurier, and Western as well as a professor from Guelph.

Dan Ronen, Central Region chairman of the Jewish Students Network, was also present to explain the function of this independent, national student organization. Network sponsors speakers, organizes conventions and rallies on behalf of Ethiopian and Russian Jewry.

"If there is something the local community can't do, or won't do, we'll do it," Ronen promised. "We're all going for the same cause to get Jewish students active."

Ronen said there will be a central region conference in October and that more information will be available from local Hillel offices after the school year begins.

Jackson says that students who attend classes at the smaller campuses have many concerns including availability of kosher food and synagogues, obtaining a roommate, spending holidays away from home and finding other Jews and Jewish clubs.

She says that for a better Jewish life at universities outside major centres students must take the initiative and seek facilities in the host communities and other Jewish students.

"You have to really go out of your way to make contacts, and you have to say, 'do you want to come over to my apartment or dorm room for dinner?'," Jackson said.

"When you're new, you're afraid to call and embarrassed to call, but what you should do is to go out of your way to find a new student and take him or her to the communal Shabbat dinners."

Activities on the various campuses represented range from easy social get-togethers to more serious attempts at informing the university communities about the Holocaust and Israel.

McMaster students have falafel lunches, barbecues and Shabbat dinners. Waterloo sponsors an Israel Day, bagel lunches and Shabbat dinners, and the students from Waterloo urge advertising events properly.

Western's Hillel has seen a core group at functions in previous years, but this year wants to attract and keep contact with all Jewish students.

Hillel members this year will receive a crooked pen as part of their membership with the promise that "Hillel will straighten the students out." The year begins with a faculty-student wine and cheese party and after Rosh Hashannah the first pub will be held.

Blitzer to speak

Columnist Wolf Blitzer will speak at Western and Shabbat dinners will be a regular feature as in the past. One innovation this year is the possibility of a job fair to be held with local Jewish employers, and students can now purchase a T-shirt or sweatshirt with Western written in Hebrew.

Jackson said that Windsor, Ottawa, Carleton and Queen's, while not represented, all have active and committed Jewish groups on campus.

She amused the students with a story about bringing an Israeli consul to speak at Lakehead University in Thunder Bay in February. Familiar with the warm Mediterranean, the sabra was ill prepared for the -42 degree weather he found when he stepped off the plane.

Jackson maintains contact with "3½ Jewish students" (one is part-time) at Lakehead and eight at Sudbury's Laurentian — all of them in the social work program. Besides looking after the universities she also attends to the needs of Jewish students in the community colleges.

The youth committee was also represented by chairman Elizabeth Wolfe, and members, Cindy Zimmerman and Reva Sober.

Said Wolfe: "There's a lot of activity on each of the campuses for students to become involved in. The youth committee encourages students to seek out these activities.

"We're working hard with the campuses to create programs that will give students a focus, a sense of connection and identity," she added.

Jackson observed that being Jewish in Toronto is "like osmosis." The Jewish presence is everywhere, but in the smaller communities it is necessary to work harder to preserve the Jewish identity.

Activities which promote Jewish cohesion are good not only for the students, but for the host community as well, Jackson concluded.

For more information about the opportunities which exist on campuses in Ontario outside Toronto, contact Susan Jackson at (416) 635-2883, ext. 152.

Pioneer Women look at abuse of the elderly

By
JEFF ROSEN

TORONTO —
While it is ever mindful of its responsiblities towards Israel, Pioneer Women-Na'amat will focus its attention locally on the abuse of the elderly, says the recently installed president of Toronto Pioneer Women-Na'amat.

"This is the most politically neglected area," Norma Barkin told The Canadian Jewish News in a recent interview. "There is no legislation or procedure in Canada on dealing with elderly abuse and it should be of particular concern to the Jewish community because our percentage of aging citizens is well above the national level."

The Toronto "Jewish mother" said the organization's social action committee will have to develop a plan of action to deal with the problem and that through education and lobbying, she feels, Pioneer Women can be effective.

During her 2-year term, Barkin said, Pioneer Women will have to continue to widen its membership and continue to develop new young leaders to take on the growing responsibilities of the organization.

At the moment, Barkin said, Pioneer Women has over 1,000 members in the 28 chapters which comprise the Toronto branch, including eight new chapters with many young members.

Norma Barkin

"There's a specific personality to Pioneer Women and it's very down-to-earth, unpretentious, extremely warm and caring," said Barkin, a 29-year veteran of the organization. "It's like a second family."

During her many years with the organization, Barkin has served as club president, worked on the council level and membership committee, and has been publicity chairman for over a decade and vice-president for six years.

Turning to the organization's commitment to Israel, Barkin said it will continue to be "deeply involved" in every aspect of the country's social service and will have to help raise additional money to help overcome Israel's present economic difficulties.

"We have a membership of 750,000 in Israel, so we don't consider ourselves a charitable organization," said Barkin, wife of Jewish Community Centre vice-president Kiva Barkin.

"We consider ourselves full partners with Na'amat in Israel. They tell us what they need and our answer to them is always yes.

"One request we are now answering is for a new children's centre in Givit-ayim," Barkin added. "Our members have accepted the responsibility to raise additional funds specifically for that project and were very willing to do it."

Barkin said that of the $500,000 being raised for the children's centre by Pioneer Women-Na'amat in Canada, about half is being raised in Toronto.

BGU unit attacks smoking problem

BEERSHEBA —
Ben-Gurion University's pioneering medical school is determined to do something about the prevalence of smoking in Israel.

Its Epidemiology unit has found that the most important problems for preventive medicine in Israel today stem from one source: the health effects of cigarette smoking.

The university's medical school, in cooperation with the Israel ministry of health and Kupat Holim, has become the coordinating unit for a regional effort to stop smoking.

Since the most immediate unfavorable effects of smoking on health can be observed during pregnancy and infancy, counseling and information for expectant mothers has become a routine part of the regional baby clinic's program.

BGU medical students play a key role in a program aimed at preventing juvenile smoking. They meet with high school students in the schools and discuss with them the reasons not to smoke, including better athletic performance and greater social popularity.

Recognizing that smoking is an addiction and that many smokers want to stop, the team has also organized 10-week stop-smoking classes under expert guidance.

The fourth part of the project involves working with peer groups, such as nurses, doctors, teachers and police, whose example influences others to smoke or to refrain from smoking.

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לשנה טובה תכתבו

Resource centre for Judaica

Busy year for Winnipeg library

By
MYRON LOVE

WINNIPEG —
It has been an eventful year for Winnipeg's Jewish Public Library. The north end institution has acquired 200 new books, a catalogued vertical file and storage boxes for 1,500 pamphlets, all classified on index cards.

The library hosted a lecture by Toronto Yiddishist Shirley Kumove during the winter. In the spring, it opened its doors to the grade 3 Hebrew bilingual program students from nearby Cantennial School.

Its proudest moment however, came in June when its work was recognized with a citation from the Jewish Book Council in New York.

The library, which opened its doors in 1928 to meet the needs of the newly arrived Polish and Russian immigrants with their thirst for knowledge, remains the only institution of its kind in Western Canada.

It serves today as a resource centre for Judaica for all of Western Canada. Its resources are used by Jewish and non-Jewish students seeking information on Jewish life, religious practices, culture and language here and in Israel.

"I get calls every day for information ranging from the most complex questions of ritual to simple recipes to where to buy a yarmulke or sidur," said librarian Molly Begleiter, the only staff member.

"As a result of the Zundel and Keegstra trials, I have been swamped with requests from Winnipeg and beyond for materials dealing with anti-semitism and the Holocaust."

Begleiter joined the library in 1969, at the same time the library's board saw the need to increase their small collection of English-language books. Today, there are about 4,000 English books alongside 2,000 Hebrew books, 12,000 Yiddish publications and a small number of Russian books. The library also subscribes to several Jewish periodicals in all four languages.

Since the very beginning, life has been a struggle for the non-profit institution. A registered charity, its budget of $19,000 for this year is based on membership dues, a grant from the Winnipeg Jewish Community Council and donations. About $4,000 a year spent on new books.

The library takes advantage of book sales in New York and Eastern Canada and relies on donations. It has a circulation of about 6,000 books a year and its Yiddish section is still quite active.

"We are a public library with specialized resources not found elsewhere here," said Begleiter. "What we would most like to do is expand our children's section. We only have a small number of children's books with Jewish content."

A treasure house of cultural resources

By
FERN LEBO

TORONTO —
The Lipa Green Building at 4600 Bathurst St. is a treasure house of Jewish cultural resources.

The building itself is new, invitingly bright, and fully accessible. The big black office directory tells the visitor that this is the home of that broad network of agencies supporting the Jewish community in Toronto.

The list is impressive. It includes the Board of Jewish Education, Jewish Family & Child Services, the UJA, and many more organizations. It also announces the presence of a little known Holocaust Memorial, and the surprising existence of the Jewish Media Centre.

While it is probably well known to Ontario teachers, this last entry is particularly intriguing because it could be a valuable resource for almost anyone. In fact, the Jewish Media Centre proves to be a fine library, rich in all kinds of information and audio-visual material.

The centre is open daily, and is sponsored by both the Board of Jewish Education and Toronto Jewish Congress. It boasts an excellent collection of Yiddish short stories which have been recorded on tape cassettes, and could be enjoyed by the visually impaired.

Indeed, there are several catalogues of tape cassettes that include such topics as Rabbinics, or Bible readings by Laurence Olivier, Theodore Bikel, and Abba Eban. There are history lectures on tape, and important authors such as Weisel and Potok reading their own works.

There is Jewish music, tape recorded Hebrew lessons, and recordings of Jewish community events. Also included are videotapes, film strips, and documentaries. And all of these are there to be borrowed.

The Jewish Media Centre (633-7461) is tucked away on the 2nd floor of the Lipa Green building — a treasure worth discovering.

Put pizzaz in your pot with a chocolate roast

By
FRANK RASKY

TORONTO —
You don't have to restrict your High Holidays cuisine to the traditional carrot tsimmes, apple dipped in honey and honey cake.

For a change, apply a little pizzaz and chutzpah and serve your family as well such haute cuisine as Florentine saltimboca, Sicilian chicken cacciatora or Peking duck — all kosher, of course.

You'll find these and other fancy recipes in **Not Chopped Liver: The Kosher Way To Cook Gourmet** ($19.95, 338 pages, Jetsand Publishers, West Hartford, Conn.).

The co-authors are Paula Smith and Dorothy Seaman, and they are particularly original in their kosher adaptations of Chinese dishes such as Szechuan fish balls and Egg foo yung sub gum.

However, they also perform novel tricks with their version of more familiar staples the likes of Spanish guacamole and a zesty French boeuf bourguignonne.

Here are some unusual combinations that truly follow the biblical injunction from Dueteronmy, "You shall rejoice in your festival."

CHOCOLATE POT ROAST

- 4 lbs. boneless chuck roast
- 3 tbsps. cooking oil
- 1 clove minced garlic
- ½ cup chopped onion
- ½ tsp. salt
- 16 oz. can tomato sauce
- ½ cup dry red wine
- 1 oz. unsweetened chocolate, melted
- 2 tsps. sugar
- 1 tomato cubed
- 1¼ tsps. chili powder
- 1 tsp. grated orange peel
- ¼ tsp. cinnamon
- ½ tsp. oregano
- ¼ tsp. nutmeg
- 1 pkg. frozen carrots, thawed
- 1 jar onions, drained
- ⅓ cup almonds, slivered

Brown meat in cooking oil. Pour off excess grease. Add garlic, onion and salt. Stir until onion is translucent.

Combine tomato sauce, wine, chocolate, sugar, tomato and seasonings. Pour over meat.

Cover and simmer until meat is tender, about 3 hours. Add vegetables and cook 10 additional minutes.

Remove to serving dish and sprinkle with nuts.

ARTICHOKE HEARTS WITH GARLIC

- 8½ oz. can artichoke hearts, drained garlic snack crackers
- ¼ cup margarine, melted
- 1 clove garlic
- ½ tsp. salt
- ½ tsp. pepper
- 1 tbsp. sesame seeds

Cut artichoke hearts into quarters. Arrange crackers on a cookie sheet. Place 1 piece of artichoke heart on a cracker.

Mash garlic clove and salt together to form a paste. Combine margarine, garlic paste, pepper and sesame seeds. Pour a little of this sauce over each artichoke.

Bake in a 350F oven for 5 minutes. Place under broiler for 2 minutes. Serve hot.

Wishing all our family and friends a happy and healthy New Year.
Bonnie, Sheldon Jordana & Adina Hoppe

Nick and Magda Hilf
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jacob & Renee Bailin
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sonia Berk, Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

Art & Susan Birnbaum
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Albert & Rose Cooper & Family
wish all their relatives & friends a peaceful, happy & healthy New Year.
We would like to thank our family & friends for their many visits & good wishes during Albert's illness

Mr. & Mrs. Morris Fogel Harvey, Henry, Kara & Willy
Oshawa, Ont.
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לשנה טובה תכתבו

Eitz Chaim's Lurie creates English-Hebrew software

By DAVID BIRKAN

TORONTO —

An Apple on the teacher's desk is rapidly acquiring a whole new meaning.

Now it's the shining new fruit of an Eitz Chaim educator's fertile mind — a set of inexpensive, easy-to-use illustrated software with a host of classroom functions in both Hebrew and English, called the Hebrew Toolkit.

"It will also save teachers a lot of drudgery, focus pupils' attention, and, by dispensing with a lot of blackboard work, minimize the time teachers have to spend with their backs to the class," said Toolkit's developer, Rabbi Mordechai Lurie.

Rabbi Mordechai Lurie

Lurie has been teaching for the past 20 years, the last seven as senior rebbe — instructor of the boys' graduation class — at Eitz Chaim School's Patricia campus.

Lurie developed the programs in the past three years, in time squeezed in among teaching duties; kollel studies, and paternal obligations in helping wife Leah raise their eight children ranging from five to 17 years of age.

Lurie calls his enterprise Mesorah Hebrew Software. He is president, and his wife vice-president. "Once at a meeting a woman asked my wife what she did as vice-president," he said in an interview. " 'I suffer,' was her answer."

Lurie's Toolkit is made up of a number of components.

The Hebrew Downloader allows Hebrew characters to be printed by Epson FX-FX series, Gemini X series ad Okidata Microline 92-93 series printers. The Downloader functions with any popular word processing program that employs, along with the computer and printer, lower case characters. It allows for a mix of Hebrew and English characters as well. Cost is $40.

The Hebrew Teacher's Pet automatically arranges data — in English, Hebrew, or mixed characters — into popular stencil forms that are completely spaced, tabulated and underscored. Test questions, for example, are typed into the computer in straightforward block form, a few keys are pressed, and, presto — instant test in true/false, multiple-choice, or any other popular form.

"Stencils can be cut immediately," said Lurie. "And when they wear out, there's no need to go through the whole laborious process of redoing them. Just slip the diskette back into the computer, and run another copy out."

The Teacher's Pet can also create random tests from the material in the computer's memory. "A student is absent the day of the test, for example," said Lurie. "Instead of having to spend part of an evening preparing a second test, the teacher just presses a key and the computer will automatically put out a new different test on the same material in seconds.

"Students, in fact, can be allowed to keep their tests for review purposes without the teacher worrying about having to use the same test for another class or another year." Cost of the Teachers' Pet Program is $77.

Star of the Hebrew Toolkit is the semi-pilot (computerese for easy-to-do-it-yourself) Hebrew Programmer. This piece of software allows a teacher with some basic computer skills — such as inserting a diskette into the computer and moving the cursor — to create his or her own basic programs in Hebrew and/or English illustrated with a set of cute little animated screen figures.

"To make line drawings and have them jump up and down or from side to side used to require a fair bit of programming know-how," said Lurie. "The Hebrew Programmer allows their creation by just pressing a key or two. These figures go over great in the classroom."

He has been employing illustrated computer lessons in his class for a couple of years now, using a Novabeam device to magnify and project the material from the computer on to a standard roll-down screen for films.

Advance at Shaare Zedek

JERUSALEM —

The Shaare Zedek Medical Centre is implementing a new project that could have worldwide application for all hospitals and for Jewish hospitals in particular.

Devised by the hospital's Schlesinger Institute for Medical and Halachic Research, the staff are using a small microcomputer, the size of a regular medical chart, for recording patients' medical data.

Light and portable, the computer is considered vastly superior to handwritten charts for two reasons: first, doctor's handwriting renders 20-40% of charts illegible, causing problems where important information can sometimes not be read at all or is misread and second, because it will eliminate Sabbath desecration at religious hospitals when writing is forbidden except in cases of "pikuah nefesh" (danger to life).

Religious Jewish hospitals currently employ non-Jews to fill in medical records on the Sabbath for patients who aren't dangerously ill. By adding a "gramma" delayed action switch to the microcomputer, it becomes permissible to record all medical data without desecrating the day. In addition, by using the computers, medical staff can store and retrieve the information when needed.

The project is being used initially at the Shaare Zedek Department of Neonatology, where it will also accurately calculate amounts of medication to be given to neonates (newborns). Eventually the computer will be used throughout the hospital, not only for Sabbath record-keeping but also to upgrade the accuracy of patients' charts.

FASHION SHOW

Don Mills Chapter 1010 of the B'nai B'rith Women are holding a fashion show Sept. 19 at the Leah Posluns. The show will feature fashions by Gerry Goldblum, Korry's Menswear and Seller-Gough Furs. Proceeds will go to the Canada Group Home in Jerusalem, a residential treatment centre for emotionally disturbed boys. The home is supported solely by the BB Women of Canada. Door prizes include a trip for two to the Caribbean. For tickets, call 221-9601 or 633-4753. [Ronny Shinder photo]

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Home finally found for rare collection

By
MELVIN FENSON

JERUSALEM —

Elie Borowski of Toronto and Basel made the front page of the prestigious Biblical Archeology Review of April, 1985. He is a talkative and husky-looking man of 71 with a healthy contempt for Canadian government culture officials who refused to erect a building to house his collection of Mesopotamian relics.

After trying and failing to convert Jerusalem's old Shaare Zedek Hospital into a museum to house his $40 million collection, he finally dedicated his Bible Lands Museum recently on a hill adjacent to the Israel Museum. Some people call it an ego trip because his astounding collection might well have fit into the parameters of the Israel Museum.

The Biblical Archeology Review says his "collection of Achaememian gylptics surpasses the national museum's in Teheran. It may even surpass that of the Hermitage in Leningrad. His Anatolian inscriptions are more varied than those in the Aleppo Museum in Syria, which themselves surpass those in the Ankara Museum in Turkey.

"Borowski has important Sumerian, Assyrian, Babylonian, Phoenician, Elamite, Hittite, Hurian, Mittanian, Egyptian, Etruscan, Greek, Roman and Byzantine pieces. Gorgeous in original frescoes from Pompeii grace the walls of his living room (in Toronto)."

Wilfred Lambert, professor of Assyriology at the University of Birmingham, concluded that "the Borowski collection has more in quantity and of distinction than the national and other museums of certain western countries which take an interest in Near Eastern antiquities and have full-time scholars professionally concerned with them."

The dream that has inspired this brilliant and aggressive man is related to the Bible. He has concentrated his collection on pieces that illuminates the Bible, and bring into dramatic relief the lands and cultures neighboring Israel.

Borowski offered his gift to Canada but, he says, a senior official there implied that one square inch of Picasso was of more general interest to the public than Borowski's collection.

Ancient languages specialist

A yeshiva bocher from Warsaw, Borowski moved up through Orthodox and Reform seminaries in Germany, studied during the 1930s at a yeshiva and the University of Florence, and ultimately, before the war, was offered a fellowship at the Vatican's Pontifical Biblical Institute as a specialist in Assyriology. He learned to read cuneiform, and became a specialist in ancient languages.

Joining a Jewish unit of the French army, he was soon transferred in 1939 to a Polish unit which eventually sought refuge in Switzerland. His fluency in languages helped him gain admission to the Museum of Art and History in Geneva, in which city he eventually received his doctorate, ultimately becoming a dealer in ancient collections.

In 1949 he became a Lady Davis Fellow at the Royal Ontario Museum in Toronto and remained for nine years, becoming a Canadian citizen before setting up residence in Basel.

At the opening of the Israel Museum in Jerusalem in 1965, two of the original seven special collections were comprised of Borowski's ivories and inscriptions.

Although in possession of this valuable collection, he talks of himself in terms of poverty, since his entire assets have gone into the collection, and the only money he can ever raise is by selling a beloved, cherished piece which to him, is like selling a child.

Recently Gideon Shomron, a distinguished Israeli diplomat who served in London, Moscow, Stockholm, and Washington, was appointed director of the museum which will include learning alcoves, as well as facilities for organizing traveling exhibits.

Borowski's wife Batyia, of Yemenite origin, was instrumental in his decision to locate his collection in Jerusalem. Although the bulk of the artifacts are small items such as ancient seals, there are also monumental pieces including reliefs.

In talking of his disappointment with the Canadian reception to his scheme for a museum, he makes sarcastic comments sotto voice in Yiddish — the scope of his target includes national Canadian Jewish leaders.

Acquiring most of his pieces by way of commissions on related transactions, he knows that many modern curators regard the contents of his collection as plunder.

"Yet," Borowski argues in the Biblical Archeology Review magazine, "it was the great dealers and collectors like himself, heirs of the Medici, who preserved what we have. Without them," says Borowski, "there would be no curators because the museums would be empty."

Antibody found to help fight breast cancer

TEL AVIV —

A team of researchers at Tel Aviv University — including the first woman ever to head a faculty at Israel's largest institution of higher education — have succeeded in producing an antibody that could lead to more effective diagnosis and treatment of breast cancer.

The team consists of Prof. Iafa Keydar, who earlier this year was named dean of the university's George S. Wise Faculty of Life Sciences; Dr. Yehuda Shoenfeld, professor of medicine at the Sackler Faculty of Medicine, and Dr. Amnon Hizi, of the department of histology and cell biology at Sackler.

Expanding on earlier research with patients suffering from tuberculosis, the team succeeded in using cells from a woman with breast cancer to produce what is called a hybridoma.

Hybridomas were first developed in the mid-1970s by Dr. Cesar Milstein and Dr. Georges Kohler, winners of the 1985 Nobel Prize in medicine. The technique involves three steps: first a mouse is stimulated to produce a particular antibody. Then the mouse lymphocytes are fused with malignant mouse cells.

The cells resulting from the fusion, hybridomas, have the characteristics of both parent calls: the malignant cells make them capable of reproducing infinitely, and they are able to generate the particular antibody desired. These antibodies, called monoclonal antibodies, are used extensively today in immunology research and diagnosis.

The hybridoma developed by the Tel Aviv University team secretes monoclonal antibodies which react with the antigen from a mammary tumor virus by mice.

"If there is a human counterpart with characteristics similar to that of the mouse antigen, we will be able to diagnose breast cancer more effectively and develop more effective treatments for it," the scientists said.

לשנה טובה תכתבו

Touring Canada

Israeli heads project on Jewish heroism

By
RON CSILLAG

TORONTO — Gil Samsonov calls it nothing less than a mission, a "lifeline."

The 28-year-old Israeli has a self-confessed obsession with a project he is heading worldwide on Jewish heroism during World War II.

Called the International Project on Jewish Heroism in World War II, of which Samsonov is executive director, the endeavor hopes to gather enough information on the subject to publish a glossy, hardcover book.

Samsonov is currently touring Canada and the United States to drum up support, mainly financial, for the 4-year-old project.

In Ottawa, he met with Members of Parliament David Kilgour, John Nunziata and Bill Attewell to let the legislators know about first, the project and second, that there were indeed acts of Jewish heroism during the war besides the most famous, the Warsaw Ghetto uprising.

During a Toronto stopover, Samsonov told The Canadian Jewish News he feels it's important not only to teach the Holocaust but also to recount Jewish bravery and daring in the camps and ghettos of Europe.

For that, he said, one needs a definitive written work as a foundation.

"It's very important for young people to do something for history. Now is the time to speak about it and to teach a new generation," said Samsonov, a sixth-generation Israeli and former navy patrol commander who saw combat in the campaign to secure Israel's coastline from PLO terrorists.

Formed under the auspices of former Prime Minister Menachem Begin, the project has as patrons Begin, his successor Yitzchak Shamir and current Prime Minister Shimon Peres, as well as a host of cabinet ministers, foreign politicians, religious leaders and heads of Jewish organizations around the world.

Samsonov's work has been made a bit easier with the recent translation into English of Jewish Heroism in World War II, a slim, paper-bound volume in Hebrew by Prof. Israel Guttman of the Hebrew University in Jerusalem. It's the first all-embracing work on the subject and is quickly becoming an authoratative voice, but Samsonov wants something bigger and better.

Gil Samsonov

Prof. Guttman's book will form the base of the new project, which Samsonov hopes will be attractively bound and presented with posterity in mind.

Samsonov is aiming to collect photographs, documents, personal accounts of heroism and anything that will contribute to the subject matter.

Apart from the Warsaw Ghetto revolt, there were dozens of individual acts of Jewish resistance and heroism during the war that have gone unnoticed, Samsonov contends. On many occasions, Jews attacked Nazis with whatever arms they had, including penknives, stones, bottles, clubs and even cutlery. Entire trainloads of Jews were often machine-gunned in retaliation.

Besides the physical acts of bravery, the Jewish underground conducted acts of sabotage, planned and carried out escapes and formed partisan groups in forests and mountains, harassing Nazi troops.

There were also the 1½ million Jews who served in Allied armies.

Samsonov has had some financial backing from Israel's Jewish Agency, but a book as large as he envisions costs a lot of money. As well, he would want it translated from Hebrew into English, French and Spanish.

He feels his project is especially important to dispel what he said is a widespread myth among many young Israelis that Jews during the war were too pacifistic.

With the book's publication, Samsonov hopes Jewish heroism during the war will become accepted parts of Holocaust history and educational curricula.

Educating Jewish youth all over the world is no small undertaking, but Samsonov feels he's up to the task.

"The way I was raised, I feel I have to give something to Israel," he said.

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לשנה טובה תכתבו

Israel, West Africa develop close ties

By
ROBERT GOLDMAN

ROBERT GOLDMAN, co-chairman of the Middle Eastern Affairs Committee of the Anti-Defamation League of B'nai B'rith, gives his impression of Israel's relationships of the countries of West Africa after a recent visit to the region.

In Abidjan, the capital of the Ivory Coast, an Israeli construction company has built the world's largest cathedral (next to St. Peter's, which the Church does not allow to be exceeded in size). That company is also building a large number of public structures, roads and housing in this important country.

In Cameroon, a small group of Israelis is beginning to develop projects in construction, industrial enterprises and agricultural modernization. And in Liberia, agricultural experts and engineers are operating in difficult conditions, while an Israeli ophthalmologist travels the dirt roads of the bush in his jeep setting up simple clinics and movable operating rooms to perform surgery and give eye care to people who never knew that something can be done about failing sight.

These activities demonstrate a level and type of technical assistance and economic partnership between a small Middle Eastern country and African nations unique in the complex and often frustrating relationship between aid providers and recipients.

The striking feature, in contrast to more uneasy relationships between providers from larger countries and developing nations, is the easy compatibility the host countries have with Israelis.

It seems that it's simpler for them to work with people from a small country which itself still faces large development tasks and whose needs and aspirations they can relate to than with those whose size and level of development are beyond their grasp or aspiration.

In Abidjan and Yaounde, the capital of Cameroon, I attended Independence Day celebrations of the Israeli residence employed by the companies or agencies doing development work.

They were in a festive mood, finding satisfaction in their work and making the most of an opportunity to be helpful to another developing country as well as to their own.

Israel once had some 30 diplomatic missions in Africa. After the Yom Kippur War and the rise of Arab oil power, virtually all these diplomatic links were cut. Many of the African countries made the break reluctantly, but with Arab pressure increasing, there was little else they could do. Also, there were threats from Libya of terror and personal attacks on African heads of state.

In recent years, the tide has begun to turn. Zaire and Liberia have re-established full diplomatic relations, and Israel has "interest officers" — diplomats just below the level of ambassador — in several other African countries. Some countries are likely to normalize their diplomatic ties with Israel in the near future.

The reason, officially, is because Israel no longer occupies African territory (the Sinai) and if Egypt, following Israel's withdrawal from that peninsula, could make a peace treaty with Jerusalem, why need African countries be holier than Cairo?

Unofficially and more importantly, the Africans were disappointed by the lack of adequacy of the Arab response to their break with Israel, and never lost their appreciation for the value of Israeli aid and technical know-how, which in quite a few countries continued even as diplomatic relations remained suspended.

The story of Israel's wide-ranging development work, and of the changing relationships between Israel and many African nations, also tells us somethig about these countries themselves.

For example, Liberia is a country close to the United States and the West in general, struggling with vast development tasks against heavy odds and open to help from those who are not daunted by the challenge.

In the Ivory Coast, development has made impressive strides and offers opportunities for more sophisticated forms of assistance and investment. And in Cameroon, the government bases its development policy on a vigorous agricultural sector as the source of national strength and economic growth — a refreshing contrast to many developing countries where policies that have failed are being perpetuated in the face of failure.

It is thus not by accident, but by perceived opportunity to be of help where countries want to help themselves, that Israel is welcome and assisting development. Other western aid providers might benefit from the Israeli experience.

Widow gives art collection to Dallas

DALLAS —

The late Emery Reves, a Hungarian-born Jew, founded the first international press syndicate in Paris in 1935. This syndicate, Coronation Press, published immediate rebuttals to Hitler's speeches, once provoking the Nazi leader to denounce him personally in a speech.

The publisher's widow, Wendy Reves, has donated, in his honor, the 1,400 works of decorative and fine arts from their home in southern France, Villa la Pause, to the Dallas Museum of Art.

The new Decorative Arts Wing of the DMA, which will house the Wendy and Emery Reves Collection, opens to the public on Nov. 29. The $40 million collection features 41 major paintings, including works by Van Gogh, Cezanne, and Renoir, and important collections of Chinese export porcelain, Venetian glass, Spanish and Middle Eastern carpets, Renaissance iron and woodwork, all of which will be displayed in the DMA's re-creation of La Pausa.

The Nazis destroyed the Reves' first two collections of arts; this is their third. Reves narrowly escaped the Nazis on two occasions, who considered him the greatest threat to Goebbels' propaganda machine.

Reves published immediate rebuttals to Hitler's speeches in essays by such political thinkers as Winston Churchill, Lord Robert Cecil and Leon Blum.

Back in Hungary, the Nazis murdered Reves' family. When Paris fell, he was almost captured again by the Nazis, but was saved at the last minute by Churchill who sent a submarine to pick him up on the Normandy coast.

Reves continued to run his press syndicate after the war, and he published Conversations with Hitler by Hitler's former aide, Hermann Rauschning, and I Paid Hitler, by the German steel magnate, Fritz Thyssen.

In 1945, Reves wrote the highly successful Anatomy of Peace. The book subsequently sold 800,000 copies in 25 languages.

He also published Churchill's works for foreign distribution. Churchill lived for several summers at Villa la Pausa, and the DMA donation includes memorabilia of the former British leader.

Mrs. Reves has announced that in addition to her donation to DMA, she will found a museum for her husband in Israel.

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North York mayoralty

Greene to take on Lastman

By
MARK DODICK

NORTH YORK —
Saying "it's time for a change," North York Controller Barbara Greene recently announced she will run against incumbent Mayor Mel Lastman in the November municipal elections.

Barbara Greene

Greene chose as the site for making her announcement, Gibson House, because she said Lastman and the council intended selling the site to developers and moving the restored pioneer museum.

Gibson House was built by David Gibson (1804-1864) in 1851. Greene said she admired him as an early North York rebel who fought against the Family Compact, and criticized Lastman for his "lack of interest in our heritage."

"Mel Lastman has changed since 1972," Greene stated. "Power has changed him and when a mayor thinks he can deprive citizens of their right to participate in planning their neighborhoods and thumbs his nose at the OMB (Ontario Municipal Board), the Environmental Assessment Advisory Committee, the courts and possibly the Ontario ombudsman, it's time to change the mayor."

Promising to run her campaign on the issues, Greene said, "the time for boosterism and simplistic solutions is over. North York needs a mayor that will address our problems in a competent, open and publicly accountable fashion."

Greene said the major issues include bringing planning into the public arena, housing for the elderly and the imbalance between excess office space and an absence of industrial development.

"The campaign begins now, not on October 21st. I challenge Mel Lastman to a debate now, not in three weeks, and I ask Rogers Cable to provide time for these debates."

Greene, who has been controller since 1972 except for two years when she went to university in the United States, said Lastman plans to spend $100,000 on his campaign. She said she hoped to raise $50,000 for hers, and predicted it would be a 2-way fight.

"It's obviously going to be a challenge, but after what I've been through I'm ready for it," Greene said. And emphasizing the issue-orientation of her campaign she added: "It is not a personality conflict, I supported Mel Lastman for two years."

Greene, a non-Jew, said that despite running against a Jewish mayor in a city with a large Jewish electorate, she felt she had support from the Jewish community.

"I feel that I am supported by the Jewish community and a lot of my workers are Jewish. And the issues are ones the Jewish community cares about."

Greene described Lastman's government as, "an outdated administration that's lost its accountability."

Lastman had an 81,000 vote margin of victory in 1982.

Ontario transfers property to city

NORTH YORK —
The Ontario government has officially transferred title to 2.5 acres of provincial land to the City of North York, describing the move as a reaffirmation of its commitment to the city's emerging downtown core.

A 1,000-seat performing arts centre is slated for the site at 5000 Yonge St. near North York's Civic centre. The rest of the 10-acre property will house provincial offices. Surplus land will be offered to private developers in 1986.

The transfer was announced by Elinor Caplan, minister of government services and chairman of the provincial management board, and Mayor Mel Lastman at a meeting of the city's development and economic growth committee.

Caplan also said her ministry will give $35,000 toward the cost of a feasibility study on construction of the theatre, a hotel, retail, residential and office buildings.

Lastman predicted the project will create 3,000 construction jobs and more than 7,500 permanent jobs on the site. "North York is destined to become the number one alternative to downtown Toronto for head office location, shopping and entertainment," Lastman said, praising the cooperation of the province.

The entire site can provide almost 2 million square feet of development.

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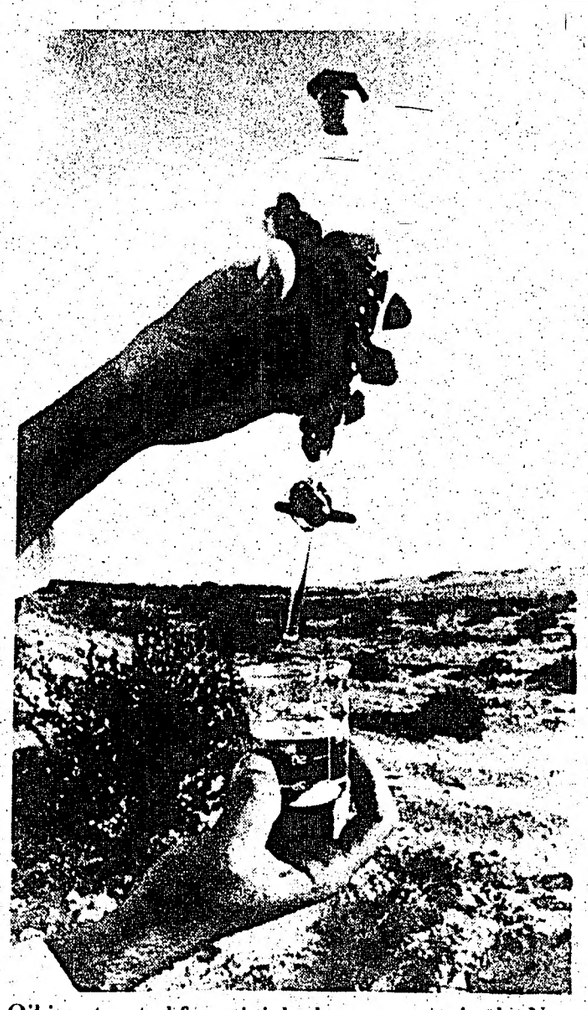

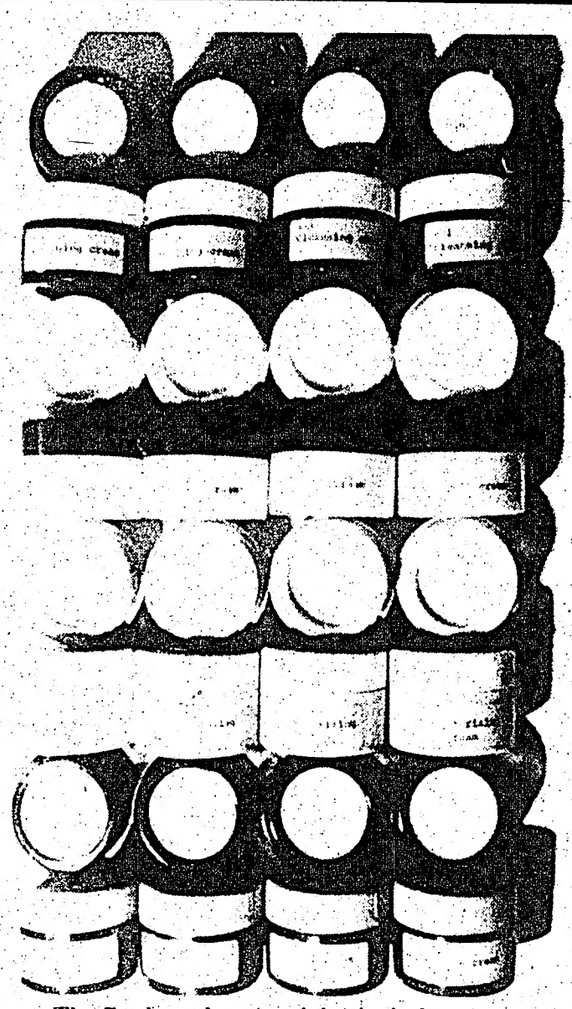

Oil is extracted from jojoba beans grown in the Negev desert. The final product (at right) includes an array of cosmetic creams.

High quality products

Cosmetic industry grows

By
HELEN HILL

JERUSALEM [WZPS]— The Queen of Sheba and Cleopatra had beauty secrets that were well-known in the ancient world. They treated their skin with mud and spring water brought specially from the Dead Sea, at the time regarded as a miracle substance.

Today in modern Israel the same rich mix is used by cosmetic companies to make creams and lotions that take over where nature leaves off.

Though small by international standards the home-grown cosmetic industry in Israel is fast gaining a reputation for innovative and high quality beauty products which it exports to such countries as Switzerland, Australia, Japan, South Africa and the U.S.

Mineral-rich water from the Dead Sea area with its naturally rejuvenating properties, goes into several specialized cosmetic lines. The LON company, one of the largest in Israel, have an appropriately named Desert Spring range containing water from Ein Bokek and the Zohar springs.

The natural salts in the water resemble human blood serum, the body substance that nourishes the skin and gives it wrinkle-free elasticity. The company claims that its skin care discoveries are unique — the normalizing treatments restore the balance of the skin in a special way while the special products can help anyone regardless of age or sex who suffers from troubled and blemished skin.

A must for any visitor to the Dead Sea is the mud treatment. Covering the face and body with a thick layer of gooey, black, mineral-laden mud works wonders on skin ailments and rashes and is especially good for dry skin.

In its raw state the mud is very strong so several companies package a refined, preservative-free version for use at home. The mud can be applied warm or cold as a treatment for painful joints and as a beauty mask that leaves the skin delicately soft and tingling clean.

The Jericho Bath Salts company package the mud in shiny-black pots and also make Dead Sea Bath Salts for the same beautifying and curative effects. Kibbut Ein Gedi, on the shores of the Dead Sea, sends the mud out in handy plastic pouches and tubes for home use.

Israel is a world leader in growing Jojoba commercially. This desert plant gives a fine, odorless oil that's ungreasy and has noticeable softening effects on the skin. It's used for many purposes including creams, lotions, soaps and shampoos that are exported from Israel. Avocado, the popular fruit, is not only good enough to eat, but together with cactus, palm and olive derivatives, is also used for natural-blend cosmetics and shampoos.

Alexander the Great's soldiers used Aloe Vera jelly to soothe their battle wounds. Nowadays the jelly from the fleshy-leaved desert plant goes into a complete range of products in Israel under the Nature Beauty label.

Ancient queens reputedly bathed in milk for a super beauty treatment but no one knew how to preserve it for long in cosmetic creams. Now a clever Israeli chemist, Dr. Rosner, has discovered the secret of stabilizing fresh milk in beauty preparations and puts up to 70% milk into lotions, masks and creams that can do wonderful things for the skin.

His company, Modern Cosmetics, also makes natural-based products that sound like an Israeli breakfast with a high concentration of cheese, honey, egg and lemon juice. The company's cheese and egg albumen beauty mask for dry skin is one of its unique products.

In a country where the sun shines almost year round it's not surprising to find quality sun-screen products that do the job properly. Dr. Fischer is famous for his creams which now include one specially designed to protect babies' faces from sun, wind and cold. The new Ultra Care line which will be appearing in North American stores soon, contains Vitamin E for protection against ultra violet rays at any time of the year.

Lavilin cream is a unique deodorant that only needs to be applied once a week and provides protection even while swimming, showering and exercising for up to 15 days. The body cream and foot deodorant achieve the same effects while their Tal Deo hand cream is based on a herbal formula that balances excessive hand perspiration.

Dr. Zisca Hlavin, a Russian chemist who's been in Israel since 1973 developed these original products and is planning to launch a new facial treatment based on natural ingredients that haven't been used before.

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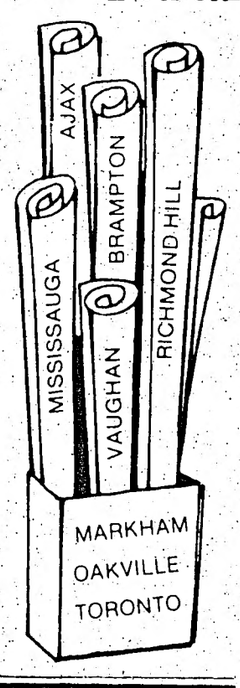

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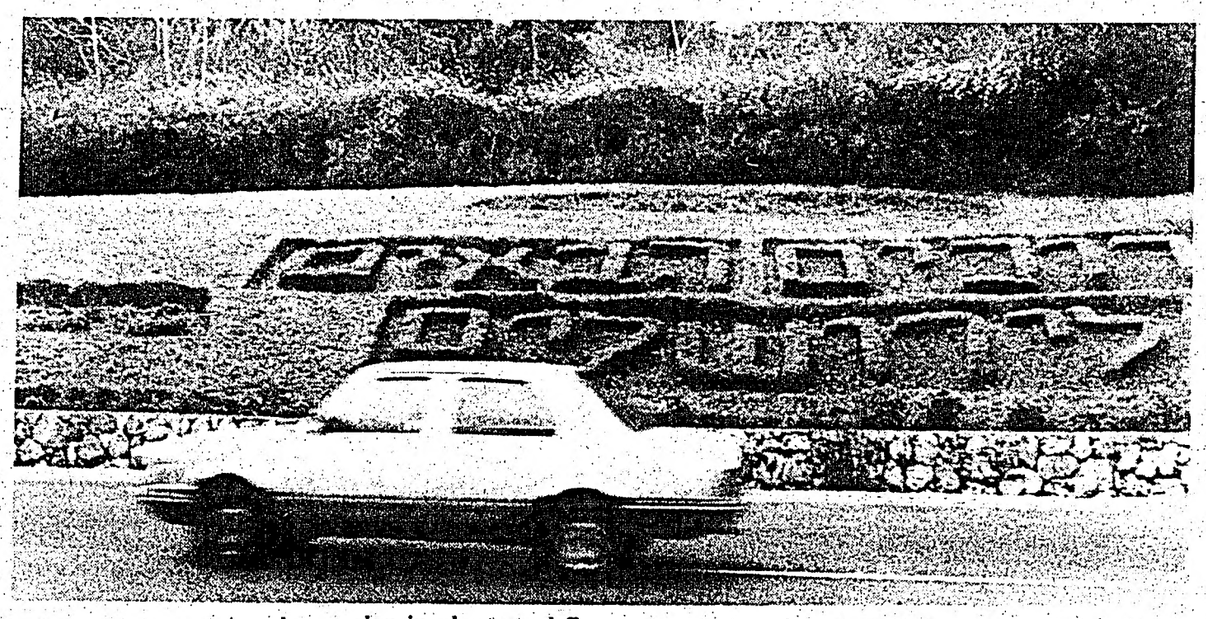

A welcome sign in plants and flowers greets travelers to Jerusalem.

Parks, gardens abound

Jerusalem a city of green

By
HELEN HILL

JERUSALEM[WZPS]— As you approach Jerusalem up the steep and winding road from Tel Aviv you're greeted by a welcome sign picked out in plants and flowers. This small garden alongside the busy highway sets the scene for a city that is not only the traditional Jerusalem of gold but also Jerusalem of green.

Hundreds of parks and gardens fill open spaces all over the place following the words of the sages of old who wrote in the Jerusalem Talmud: "It is forbidden to dwell in a town where there are no gardens."

The gardens of Jerusalem are distinctly different from those in other centres. You won't find formal beds of annuals laid out with geometric precision nor velvety expanses of lawn requiring watering.

More likely you'll see grassy knolls covering the ever-present rocks, stately cypresses and feathery firs standing tall against the mellow stone and silvery olives swaying gently in the breeze blowing in from the Judean hills. In summer purple and pink bourgainvillea spill extravagantly over walls and courtyards while fragrant roses crowd the medians between busy roads.

In a city carved out of the hills, almost every tree and shrub had to be planted by man and gardening presents a constant challenge. Horticulturally the climate is awkward, for here the mountains meet the desert and there is cold and heat, strong winds and little rainfall, but the wonderful strong bright light of Jerusalem casts a special glow over the flowers that bloom profusely in formerly barren places.

In the past the gardens of Jerusalem were often small, privately owned and closed to the majority of citizens and until 1967 there were comparatively few green areas softening the rocky slopes. After the re-unification of the city, Mayor Teddy Kollek supported by the Jerusalem Foundation drew up a grand plan for the greening of Jerusalem.

Wherever there was a spare piece of land, however small, there would be a garden or playground. The planners aimed to stress the natural topography by building on the mountainsides and keeping the valleys green.

Over half a century ago the British municipal authorities proposed a garden zone around the Old City to serve as a proper setting for such a great jewel. Now the nearly completed National Park surrounding the city walls follows this idea. Flowers and shrubs complement the splendor of the restored walls and archeological digs are part of the garden area that forms an inner band of green.

For a few weeks in early spring Jerusalem is ablaze with red, white and blue flowers. A hundred and six thousand tulips, hyacinths and narcissi are an annual gift from the Israel Committee in the Netherlands, the bulbs sent by non-Jewish friends of the state to beautify the Holy City.

In Jerusalem roses bloom everywhere even in the middle of a mild winter, just as Isaiah prophecied: "the desert shall bloom and blossom as the rose." In 1981 the Wohl Rose Park burst forth in full glory, stretching for some 25 acres across the hill opposite the Knesset.

In the once barren area of no-man's land during the long years of the divided city, the Bloomfield Garden flourishes as a link between the old and new cities. The designer, a Danish resident of Jerusalem, concentrated on using native plants for a gray-green effect to blend in with the distant Mountains of Moab.

Wide paved paths are set between blue-flowered rosemary, lavender and great grey moonscape succulents contrast with the baby palms and gnarled olive trees.

Then there is the Liberty Bell Garden, named for a replica of the famous Philadelphia Liberty Bell (a gift from the city of Philadelphia) which is to be found in the centre of the park.

The designer was inspired by the Tivoli Gardens of his native Copenhagen to create an activity place on the long narrow site and for eight months of the year the Garden is a vast open-air community centre with folk-dancing sessions, puppet shows, outdoor performances of all kinds, a playground, amphitheatre, outdoor library and benches for watching the action as well as numerous environmental sculptures.

In complete contrast, Independence Park on King George Street is a soothing place of trees and grass. The vegetarian provides welcome oxygen to the exhaust-fumed air of the city centre and like all Jerusalem's parks it is unfenced and safe for people to enjoy at any time of the day.

The greatest expanse of greenery is found in the Sacher Park, situated beneath the Knesset. Created in 1960 it was the first large recreation area in Jerusalem and is a popular gathering place for celebrations such as Mimouna after Passover.

The most important garden to enhance the city is the new Botanical Garden which opened this year at the Mount Scopus campus of the Hebrew University. Here visitors can enjoy plants from all corners of the world along with the Mediterranean and biblical species that beautify the city in a natural way.

Permanent site for Meir home

By
JOSEPH POLAKOFF

WASHINGTON — **After four years marked by much disappointment and setback, the humble home in Denver of the late Israeli Prime Minister Golda Meir has been moved for the second time and is now in its permanent site in the city's Sanderson Gulch Park, the Intermountain Jewish News in Denver reports.**

In 1913-14, Golda Meir lived in the duplex of which half was occupied by her sister and brother-in-law. In 1981, just days before the building's owners at the time were to demolish it, "a grass roots effort" persuaded delay in demolition and it was moved to Habitat Park pending a permanent location.

Last November, a week before city officials arranged to move the building to Sanderson Gulch, fire severely damaged the half in which Meir did not live.

Esther Cohen, the Golda Meir Memorial Association's president, doubted the defacement was a youthful prank. "Nazis make swastikas," she said. "I don't believe it was kids." A fence and other security measures are planned to help protect the building.

Tom Morris, an architect involved with the preservation, praised the home's uniqueness and whose humble appearance emphasizes Golda Meir's common roots. The Meir portion of the building will be a museum while the other half will be redesigned as a neighborhood centre. Cohen said perhaps $150,000 will be needed to complete the project.

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View of the terrain in which access roads have to be built so that heavy earth-moving equipment can reach the site of the conveyor belt leading from the Dead Sea works at Sdom to Mitzpeh Zefa.

Belt will deliver potash

Building project underway

By
MELVIN FENSON

MITZPA ZEFA —

From this point in the Judean Desert, amid the noise of howling excavators and dusty earth movers and the sight of huge cranes dropping prefab offices onto their footings, there is taking shape the largest building and development project currently being undertaken in Israel — the $38 million Sdom-to-Mitzpe conveyor belt.

The conveyor belt is a remarkably simple concept of how to deliver 1.7 million tons of potash annually from the Dead Sea Works at Sdom 400 metres below sea level to this isolated terminal of the rail line leading to Ashdod port, 400m above sea level. It is being built partially by and entirely for the Dead Sea Works Ltd., a daughter company of Israel Chemicals Ltd.

About a pound of potash annually for each person on Earth is produced by the Dead Sea Works — amounting to two million tons which 1.7 million tons is for export and local use. In addition to the 1.5 million tons exported through Ashdod, 5% of its total production goes south by truck to Eilat for onward shipment to the Far East.

Today, 150 autocar flatbeds make the daily trip in both directions to transport the potash at $4 a ton, over the spectacularly steep and winding road between the Dead Sea Works and this rail terminal.

With the current market for fertilizer products thriving, the company would have to add to its fleet 30 additional trailers each of which has a life expectancy of about three years — and the addition would complicate the logistics of timely delivery involving delays of bulk chemical transporters anchored at Ashdod.

- A 70-foot tower carrying a 100-ton power unit at its top.
- Eighteen kilometres of a seamless web of conveyor belt resting on two steel tension cables.
- Loading facilities at the tail of the conveyor belt at Sdom.
- Distribution facilities for stockpiling and loading onto trains 800m higher at Mitzpa Zefa.
- Two electrical power units of 2,000 kw each.

Company auditor Dr. Yitzhak Goldstein said that the truck transport current cost of $4 a ton can be reduced by the conveyor belt transportation to $2.65 per ton.

Instead of traveling 47 km by road, the potash will now move a total of 20 km at most. Instead of 180 truck drivers making the run twice each day, there will be two shifts of 10 to 12 workers employed between 6 a.m. and 10 p.m. five days a week.

Among the factors faced in designing the route were deep wadis and high cliffs, the leveling of which requires the use of giant Caterpillars, and the erection of ramps as high as 18 metres, surpassing even the ramps that the Romans built slightly to the north of Massada.

There are over 300 cable belt conveyors operating in the world today, 181 of them built by the Cable Belt company of Britain, whose experience in this field goes back 40 years — the company that won the international tender.

In the process of construction, a half million tons of rock and 460,000 tons of fill will be moved, and 10 bridges with a total length of approximately 1.7 km will be built.

An original calculation of savings to the company — between $3.5 - $5 million — has been revised downward due to the lowering of oil prices but the belt is a profitable investment even without calculating several ancillary benefits deemed highly likely to be put into effect.

One is the eventual use of the same conveyor belt transporting potash up 800 metres, to transport coal down once the Dead Sea Works completes its conversion from oil to coal as a main energy source.

In addition, adds Yochanan Peltz, representative of Cable Belt on the scene, there are substantial shale oil deposits in the area of Mitzpa Zefa which may eventually be excavated by strip mining, and shipped down to the Dead Sea for direct burning to produce energy.

With a deadline of December, 1986, the work is now midway through the stage of clearing the route on which the belt will be built. Among obstacles are two major roads and the solution has been to pass the conveyor belt under these roads.

A by-product will be the development of an industrial and resources centre at Mishor Rotem, which already contains some major chemical plants owned by Israel Chemicals Ltd.

An important consumer benefit will be that farmers purchasing the product as fertilizer for distribution from low-flying planes will find that the crystals of the potash retain their size and weight, and drop more readily to the fields below rather than float away in a cloud of dust caused by the present multiple loading and unloading from truck to train.

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Holds film together

Actor lives up to expectations in Colonel Redl

By SHELDON KIRSHNER

Colonel Redl, Istvan Szabo's new film which premiered at Toronto's 10th annual film festival last week, is a stunning vehicle for the gifted actor Klaus Maria Brandauer.

Brandauer, who impressed viewers and critics alike with his powerful performance in the Oscar-winning Mephisto, lives up to great expectations in Colonel Redl, which will open commercially later this month.

Colonel Redl, set in fin de siecle Europe, is more than a glittering period piece about the mores and prejudices of the day. It is about a man who dies for a cause which betrays him.

An actor of tremendous force, Brandauer is the glue who holds this film together. He plays the part of an upwardly mobile, ambitious officer in the waning years of the polyglot Habsburg empire.

Of peasant origin, Redl is a man whose ethnic background is uncertain. He claims to be a Catholic of Hungarian, German and Ukrainian descent, but the truth is more complex. Indeed, Redl is partly Jewish, a fact which he tries to conceal to his fellow officers, many of whom are snobbish anti-semites.

Yet Colonel Redl, which is buttressed by an intelligent script and framed by the sonorous music of Johann Strauss, is much more than an examination of anti-semitism, whether subtle or bold.

To be sure, the anti-semitic dimension is not even central to the film, which runs in excess of two hours.

What ultimately animates Colonel Redl is its unmitigated focus on its primary protagonist, a person whom Brandauer brings to life so skillfully and authentically.

If nothing else, Redl is an opportunist with an eye on the main chance. Despite some qualms, he spies on his fellow officers at the bidding of his superiors as a means by which to advance his career. But Redl is not totally without integrity. He cares deeply about his friend, a dissolute and accident-prone Hungarian aristocratic officer, but Redl's compassion for him goes unrewarded.

The only person who truly cares about Redl is the aristocrat's beautiful, dark-eyed sister, who languishes in an unhappy marriage.

Their relationship notwithstanding, the real tension in Colonel Redl occurs as Redl climbs his way up to the top in the ranks. Surprising as it may seem, he is really an idealist whom circumstance has hardened into a solid cynic. He loves his emperor, the aging Franz Josef, and is devoted to the well-being of the far-flung Austro-Hungarian empire.

But, as Redl discovers as he wades into a welter of court intrigues, pure-heartedness is not necessarily considered level-headedness in Vienna, the centre of gravity.

Having been promoted to head military intelligence in an empire seething with troubles, an empire which often existed only on paper, Redl comes into personal contact with the heir to the crown, the vicious archduke, Ferdinand.

A consummate plotter, Ferdinand wants to save the tottering empire by purging its sybaritic officer corps, many of whose members devote themselves to drinking and whoring. Although he is contemptuous of his lowly background, he chooses Redl for the appointed task because he is sober, loyal, competent and, of course, ruthless.

Redl works hard not to disappoint Ferdinand, but his efforts come to naught. Redl can't cope with the political maneuvering swirling around him and eventually he commits a fatal error brought on by his homosexuality.

Throughout Colonel Redl, whose visual appeal is considerable, intimations of Redl's Jewishness and of the Jewish question in general crop up.

At best, he is ambivalent about his Jewishness. To Sonnenschien, a converted Jewish army doctor, Redl professes admiration for Jewish holidays like Yom Kippur and Passover. At worst, he adopts faint anti-semitic practices, such as warning the soldiers in his command not to associate with Jewish civilians in his military district in Galicia.

In the last analysis, Redl is ashamed of his partly-Jewish ancestry. And he is ashamed because of the anti-semitic ambience in his midst, evoked by nasty remarks uttered by a succession of mean-minded officers.

Colonel Redl evokes an era in European history which sometimes seems as distant today as the Punic Wars, but which carries a social relevancy which is as fresh as ever.

And its portrait of Redl, as portrayed by the magnificent Brandauer, is timeless.

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Wide-ranging reflections

An entertaining look at age

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By BERNARD BASKIN

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This anthology is based on an original and splendid idea. The editors have assembled the wit and wisdom of outstanding personalities, past and present, to present a group of wide-ranging reflections on every age of life from birth to 100.

The familiar biblical reference to a lifespan of three score years and ten was far beyond the expectations of most human beings through history. Cicero declared that "Old age began at 46 years, according to the common opinion." It has only been since the Industrial Revolution and the widespread introduction of public health measures that infant mortality has been drastically reduced and life expectancy substantially prolonged.

Canada's Dr. William Osler declared that "The effective, moving, vitalizing work of the world is done between the ages of 25 and 40."

This may be true for scientists, but it does not seem to apply to creative spirits in the arts. John Berger, the eminent English critic, asserted, "There is not, I think, a single example of a great painter — or sculptor — whose work has not gained in profundity and originality as he grew older . . . Michelangelo, Titian, Tintoretto, Poussin, Rembrandt, Goya, Turner, Degas, Cezanne, Monet, Matisse, Braque, all produced some of their very greatest works when they were over 65."

Old age inspires a variety of attitudes. On his 75th birthday Winston Churchill declared: "I am ready to meet my Maker. Whether my Maker is prepared for the ordeal of meeting me is another matter." Lord Grey of Falloden, at the same age, could still make jokes: "I am getting to an age when I can enjoy the last sport left. It is called hunting for your spectacles."

When he was 94 George Bernard Shaw insisted, "I don't want to see anybody, and I don't want anybody to see me . . . Do you suppose I want the great GBS to be remembered as a doddering old skeleton?"

At the age of 100 Dr. Margaret Murray, well known anthropologist, wrote her autobiography entitled, My First Hundred Years. She declared, "I have no contemporaries with whom I can exchange memories or views. But that very solution gives me a less biased view of that vast panorama of human life which is spread before the eyes of a centenarian. It is true that much of the far distance is shrouded in cloud and mist, but every here and there the fog thins a little and one can see clearly the advance of mankind."

It is difficult to generalize about what makes for longevity or how to fully savor every period of life. But it seems that adults who remain vivaciously child-like even in old age have a sustained enthusiasm and optimism for life. People who want many years and an alert old age should be leery of retirement. When they do they should find some new and absorbing activity.

One shining truth emerges from the varied assertions in this enjoyable book: nostalgia and procrastination are the two greatest enemies of a satisfying and enjoyable existence.

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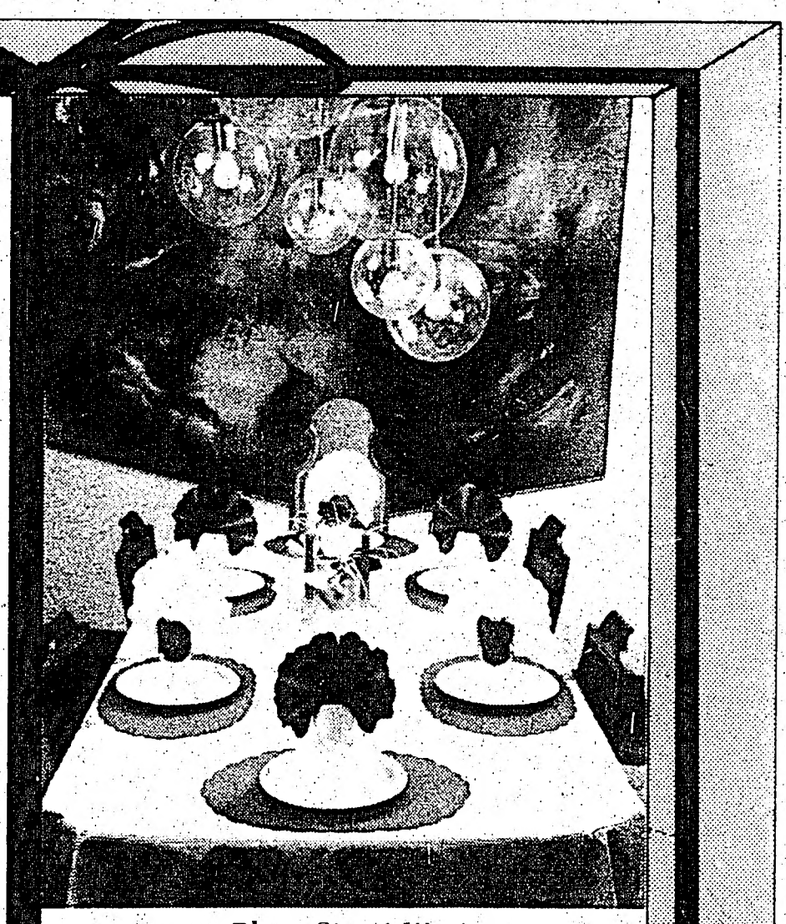

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Arts

Violin virtuoso plays both classical, avant-garde

music

By RICK KARDONNE

TORONTO —

"It is a duty of our generation to perform contemporary music of today." On the other hand, "I like to think of my performing style as being traditional: less emphasis on noise, more emphasis on music."

So says Joshua Bell, who at age 17 is rapidly emerging as one of North America's major violin virtuosos. While born and raised in Bloomington, Ind., many of his relatives live in Toronto and his grandmother is a member of Holy Blossom Temple. Thus, he eagerly awaits his debut performance here which, under the auspices of Mainly Mozart, will take place Sept. 20 at St. Lawrence CentreStage Bluma Appel Theatre.

Bell will be performing Mozart's Fifth Concerto in A major, which is one of his very favorite works. Other favorite works include the familiar Beethoven violin concerto, the Bach chaconnes for solo violin and Schubert's Cello Quintet.

However, his tastes also range to the intelligent avant-garde. His world premiere performance of an electronic-oriented piece by Otto Luening at last summer's Spoleto Festival (which was commissioned by the U.S. Library of Congress) evoked highest European praise.

And, while he already has in his repertoire Prokofiev's D major violin concerto, he is determined to soon learn two other mid-20th-century classics: Prokofiev's G-minor concerto and Bartok's violin concerto.

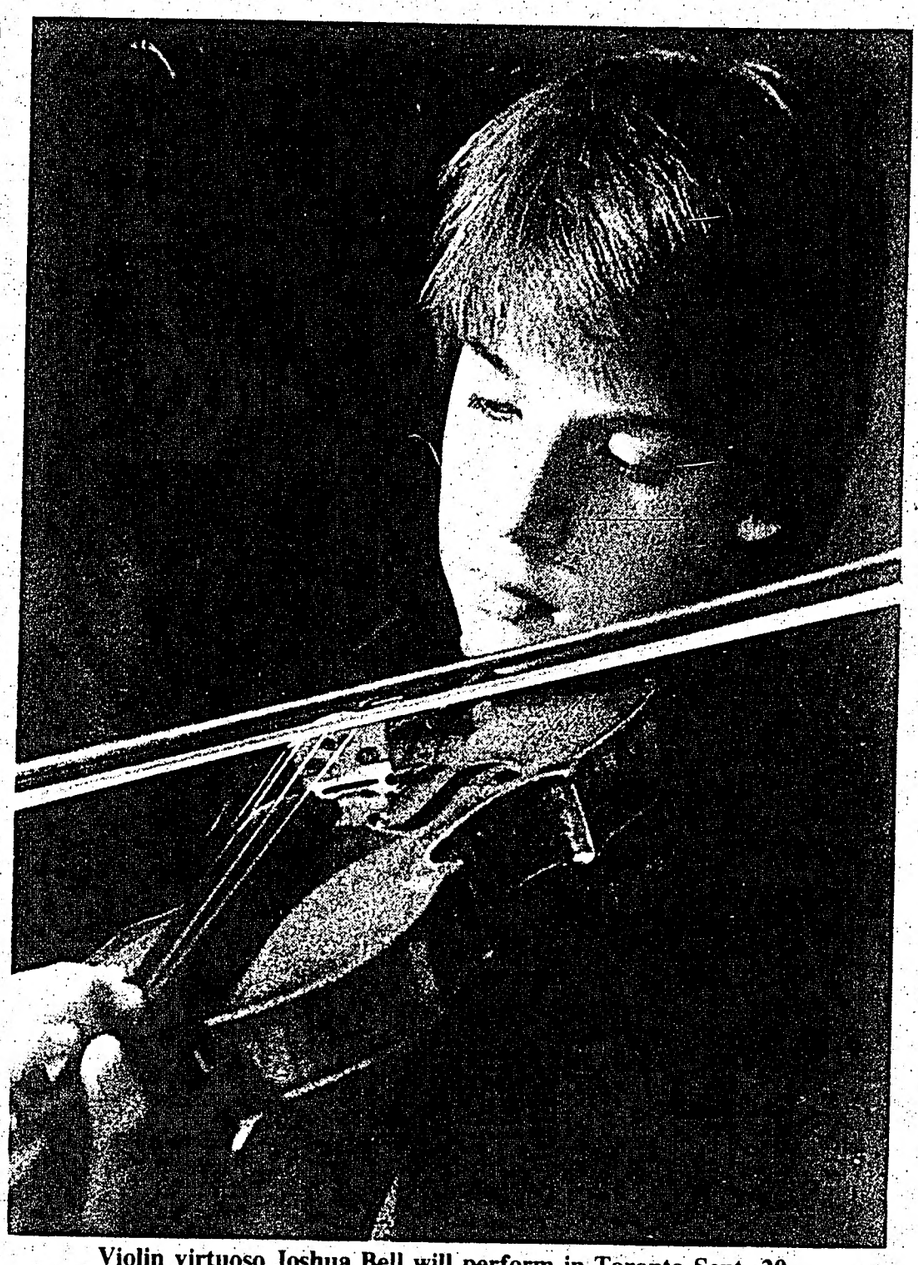
Bell has been the leading present protege of one of this century's greatest teachers of the violin: Joseph Gingold, who has worked with all the greats, from Ysaye to Kreisler. "His supreme love of music has been the greatest influence on me.

He tells background stories of each musical work which go far beyond the mere playing of them. He has absorbed Gingold's traditionalist sensibilities which emphasize subtle musical nuances and shun flashy dynamic excesses.

While Bell has attended master classes with the likes of Henryk Szeryng, his second most important influence as a teacher has been Mimi Zweig, who taught him the technical basics while he was very young.

He describes his experiences touring Europe with the St. Louis Symphony as having been "very special. The European audiences are terrific. They are very honest, but if they like you, they can be very warm and enthusiastic. They'll bring you out on stage seven or eight times."

While Bell has earned rave reviews throughout the U.S. and Europe, his next dream is to perform in Israel, where his mother lived for three years. A frequent visitor to Toronto, he has high regard for the music scene here.



Violin virtuoso Joshua Bell will perform in Toronto Sept. 20.

Rabbi Rosenberg's books set for Moscow book fair

TORONTO —

Three recent books by Rabbi Stuart Rosenberg of Beth Torah Congregation here have been chosen by the Association of Jewish Book Publishers in the U.S. for its exhibit at the Moscow International Book Fair Sept. 10-16.

The books by Rosenberg to be displayed at the biennial fair are Judaism, The Real Jewish World and The New Jewish Identity in America.

The association's exhibit booth, which will feature some 1,000 titles on various Jewish themes, has become a focal point of the fair since it is one of the rare opportunities for Soviet Jews to see Jewish writings from outside Eastern Bloc countries. In past years, long lines of Jews, often stretching for many blocks, queued up to examine the books.

Soviet authorities barred 48 books on Jewish issues from the 1983 book fair, and in 1981, five titles were barred from the exhibit.

Besides exhibiting many books, the association distributes a 64-page catalogue which includes a listing of 1,300 titles from more than 80 publishers, including commercial, university and private presses. Rules for the book fair state that an exhibition cannot sell or give away books.

The catalogue includes a 2-page Russian translation of Abba Eban's introduction for Heritage, Civilization and the Jews. It also includes a time line of Jewish history, a biographical sketch of Maimonides, whose 850th birthday is being marked this year, and a 4-year Jewish calendar.

The catalogue also includes a list of famous Jewish scientists, a description of Yom Kippur and Rosh Hashanah, recipes for Jewish food, Hebrew blessings and a popular Hebrew song, Bashana Habaah.

The association distributed some 10,000 catalogue stuffed with similar information at the last fair.

Israeli to unveil painting

TORONTO —

Jack Israeli, a leading patron of the Jewish community, will unveil a painting honoring his late good friend Joseph Solomon at the Lipa Green Building Sept. 12 at 7.30 p.m.

"He helped put me on the right track when I arrived in this country in 1958," said Israeli of Solomon, who was in the insurance field.

The painting, by artist Dubie Arie, depicts the prophecy of Yechezkel — "the prophecy of the dry bones" — and symbolizes the renewal of life in Israel.

The art work stands about 20 feet by 8 feet and is located across from the Holocaust Memorial.

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Arts

Precious Legacy at ROM

Rare French porcelain pieces at Gardiner Museum

By
RON CSILLAG

Angel Art Gallery: Etchings, linocuts, lithographs and bronze sculptures by Lorie Schinko, until Oct. 3. 100 Avenue Rd., 968-9210.

Art Gallery of Ontario: Photographs by U.S. photojournalist John Gutmann until Oct. 20; Frankenthaler: Work on Paper, 1949-1984, an exhibit by U.S. artist Helen Frankenthaler runs until Sept. 15; Eye Spy: The Search for Quality in Art, a special program in connoisseurship for amateur art lovers continues until Oct. 27. 317 Dundas St. W., 977-0414.

Bau-Xi Gallery: Gallery artists until Sept. 12. 340 Dundas St. W., 977-0600.

Bonnie Kagan Gallery: A multi-media show by gallery artists until Oct. 5. 80 Spadina Ave., suite 304, 364-6181.

Craft Gallery: Wendy Ramshaw Work With Wedgwood, the first Canadian showing by this contemporary British jeweler, until Sept. 29. 346 Dundas St. W., 977-3551.

Gallery 940: Works by Patricia Jones, entitled An Other Gaze, until Sept. 14. 940 Queen St. E., 466-2030.

Gallery Dresdnere: New paintings and drawings by Ronald Bloore, until Oct. 2. 12 Hazelton Ave., 923-4662.

Gardiner Museum of Ceramic Art: Rare French porcelain pieces from the court of Louis XV. 111 Queen's Park, 593-9300.

Garnet Press: Litho Printing/Gallery: Works by Rebecca Baird, entitled Trouble Rides a Fast Horse, until Sept. 15; photographs by Isaac Applebaum, called Move, until Sept. 25 and photographs by Moyra Davey, entitled Amour, Obeisance, Humilite, through Sept. 25. 580 Richmond St. W., 366-5012.

Harbourfront Art Gallery: Four Legs Good, The Dog Show, a joint show by 15 artists; sculptures by Doug Back. Opening Sept. 13 until Oct. 13. 235 Queen's Quay W., 869-8410.

Hollander-York Gallery: Paintings of eastern Ontario by landscape artist James Lorimer Keirstead. Opening Sept. 28, to Oct. 15. 120 Scollard St., 923-9275.

Innuit Gallery: Native Canadian art, Povungnituk Prints, through Sept. 14. 9 Prince Arthur Ave., 921-9985.

Justina M. Barnicke Gallery: The Group and Individuals: Themes and Forces in Canadian Art, 1916-1945, until Oct. 3. Hart House, University of Toronto, 978-2453.

Koffler Gallery: Soup, Soup, Beautiful Soup, a showing of contemporary ceramic soup tureens organized by the Campbell Museum in New Jersey, representing U.S. and 12 Canadian ceramicists; until Sept. 29; recent acrylic paintings by Lupe Rodriguez, until Sept. 27. 4588 Bathurst St., 636-2145.

Limited Editions Art Gallery: Oils, watercolors and drawings by internationally acclaimed Soviet artist Mihail Chemiakin. Tentatively scheduled from early to mid-October. 136 Yorkville Ave., 961-2090.

Market Gallery: Interiors/Exteriors, an exhibit of contemporary art from the city of Toronto's collection, representing 35 artists, through Oct. 20. 95 Front St. E., 947-7604.

McMichael Canadian Collection: Twenty-seven sketches by Lawren Harris, a founding member of the Group of Seven, until Sept. 15; contemporary Indian and Inuit art until Oct. 20. The gallery is organizing a trip to the Montreal Museum of Fine Arts in October to view the Picasso exhibit. In Kleinburg, 893-1121.

Mira Godard Gallery: Recent paintings by Ron Moppet, until Sept. 25. 22 Hazelton Ave., 964-8197.

The Photography Gallery: Photographs of Nelson, British Columbia by Barbara Spohr, until Oct. 13. 235 Queen's Quay W., 869-8410.

The Pottery Shop: Creatures, an exhibit of ceramic zoological exotica by nine Ontario ceramic artists, runs until Sept. 21. 140 Yorkville Ave., 923-1803.

Rainbow Room: Sculptures by Michael O'Brien, until Sept. 13. 1060 Yonge St., 967-6442.

Royal Ontario Museum: The long-awaited Precious Legacy display of more than 300 artifacts, part of a 140,000-piece collection of Czech Judaica plundered by the Nazis between 1938 and 1945, opens Sept. 14. Some 60 concurrent programs are scheduled, including Jewish chamber and cantorial music, storytelling, films, humor, dance, slide-shows and lectures, and a display of 11 Jewish artifacts from early 20th century Kaifeng, China. The Precious Legacy is scheduled until Nov. 24. Most of the programs last until then. 100 Queen's Park Cres., 978-3692.

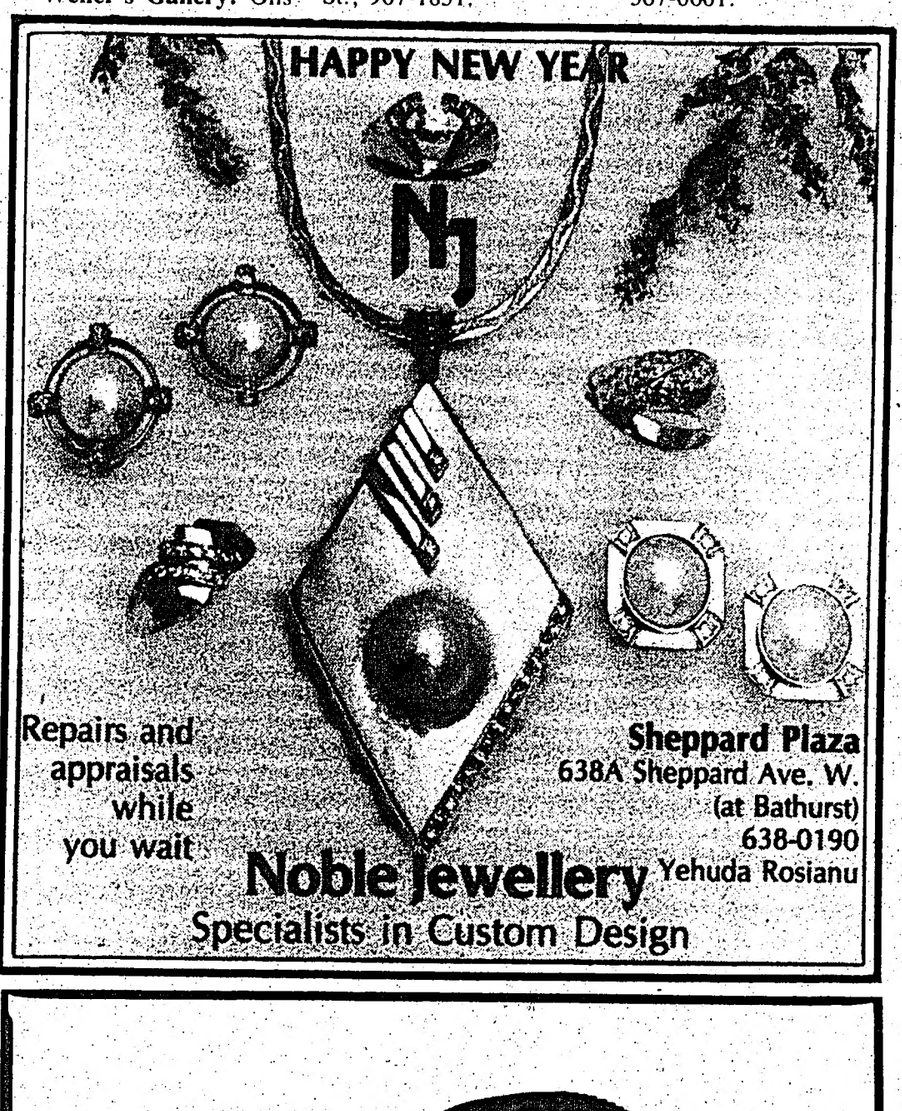
Sculpture Garden: New installations by Steven Cruise and Tim Jocelyn, through September. 115 King St. E.

Venue Gallery: Silk paintings and photographs by Kim Baker and Kendall Townend, until Sept. 13. 1152 Queen St. E., 465-0778.

Waddington & Shiell Galleries Ltd.: Recent paintings by Rose Lindzon, from Sept. 28 to Oct. 12. 33 Hazelton Ave., 925-2461.

Weller's Gallery: Oils by Catherine Beaudette, called Modern Moments, to Sept. 14. 104½ Scollard St., 967-1851.

YYZ: Photographs by Ron Benner, to Sept. 21. 116 Spadina Ave., 367-0601.



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Arts

Stunning collection of tureens

Koffler Gallery is really in the Soup

By
RON CSILLAG

TORONTO —
You may go to your pantry tonight, pull a can of soup from the shelf, heat it up in a saucepan and ladle it straight into a bowl. How gauche!

Especially after you've taken in the latest offering from the Koffler Gallery. If so, you'll never regard the humble bowl of soup in the same plebian way again.

The Koffler has dished up a serving of about 80 of the wildest, most imaginative and visually stunning collection of soup tureens (yes, soup tureens) ever seen outside a new wave soup kitchen.

Entitled SOUP, SOUP, Beautiful SOUP, the show is the last stop and the only Canadian venue for a traveling exhibit organized by the Campbell Museum of Camden, N.J.

This is the same Campbell as the name on the soup can and the same name immortalized in 60s pop art by Andy Warhol.

The result is a tribute to the survival of the soup tureen as an elaborate, decorative but functional art form.

It used to be, in the days of high dining when meals took hours, that the large, silver soup tureen was the centrepiece of an elite spread and a symbol of wealth.

Although the tureen has lost most of its lustre in these days of eat-as-you-go, it's been replaced, at least as reflected in this showcase, by jazzy, funny and sometimes brilliant pieces of art.

The medium is mainly ceramic, although stonewear, earthenware, porcelain and even bamboo are also used.

They range from small, practical pieces one wouldn't mind seeing on the supper table, to huge, color-splashed and often outrageous containers in which soup would actually look out of place.

Many are examples of modern sculpture— they are soup tureens in name only.

Star Fires Exilir, for example, is a potent statement on kitsch, with its gaudy belly dancer, purple skulls and flanked by glitter-bedecked stars. It's ugly alright, no doubt as artist Toby Buonagurio intended.

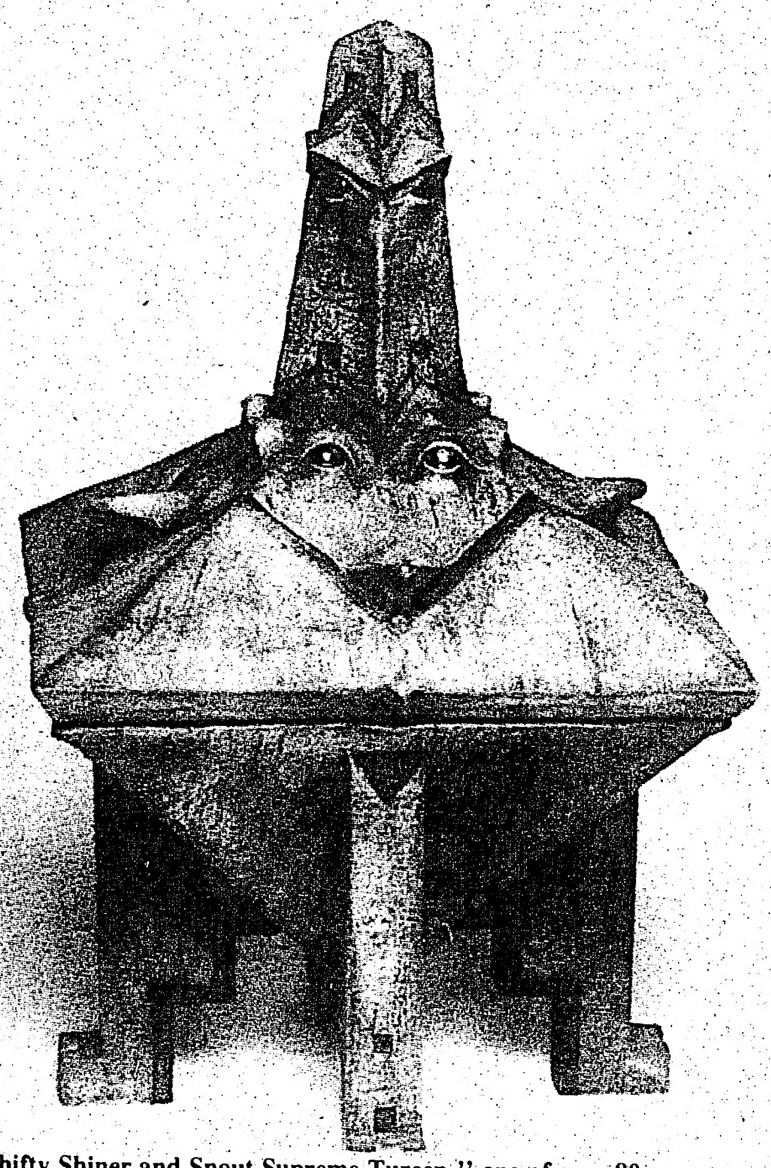
Soup in Sandwich by David Gilhooly depicts a tower of earthenware but real-looking food between two slices of "bread"— the kind of sandwich Dagwood Bumstead would be proud of.

Others are whimsical and just great to look at, like an old cardboard Campbell's Soup box filled with ceramic leftovers or one shaped like a pig, whose turnip doubles as the ladle.

It's mostly American artists in the show, but 12 top Canadian ceramicists are also represented.

In fact, Canadian Kathy Zsolt has had her Mock Turtle Soup Tureen donated to the Koffler's permanent collection.

The show continues until Sept. 27.



"The Shifty Shiner and Snout Supreme Tureen," one of over 80 soup tureens on display at the Koffler Gallery until Sept. 27.

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Jackie Richardson as Ma Rainey in Madame Gertrude at Garbo's.

Delicious lowdown comedy

Tribute to Ma Rainey superb

By
FRANK RASKY

TORONTO —

Madame Gertrude, Salome Bey's new all-Black musical at Garbo's Dinner Theatre, is billed as A Tribute To The Life & Songs Of Ma Rainey.

To put it simply, it's a terrific tribute and a superb show.

It's two hours of delicious lowdown comedy and beautifully rendered low moanin' blues. And I'd urge you to hotfoot it down to Garbo's at 429 Queen St. W. (phone 593-9870) for an evening of marvelous early-jazz theatrical folklore.

In her program notes, Toronto impresario Salome Bey, writer and director of Madame Gertrude, describes Ma Rainey as the "mother of the blues" who looked this way:

"What a sight she was, loaded down with real diamonds, her hair flying wild, her voice moaning low like molasses slowly slipping out of a jug. Her attitudinizing helped transform a plain Jane into a blues goddess!"

Well, not exactly. According to Ma Rainey's Black Bottom, the current, long-running Broadway drama, she was a bossy, bisexual Black mammy from Georgia, ugly as sin. And she was tragically exploited and underrated by white folks in the 1920s, when she tried to record her innovative blues song in Tin Pan Alley up North.

The Ma Rainey depicted by 30-year-old Toronto singer Jackie Richardson is more like a Black, buxom, fun-loving Sophie Tucker, the last of the Jewish red hot mamas.

She doesn't quite capture the tragic depths of Ma Rainey's most heart-gouging songs, Ma And Pa's Poorhouse Blues, Moonshine Blues, Bo-Weevil and Trust No Man.

But Richardson, who hinted at her untapped talents in last year's Toronto production of Ain't Misbehavin', is wonderfully bawdy and sensuous in the risque sex songs.

Her comedy foil is the multi-gifted Black actor Ron Small, who previously was a standout in a Toronto production of Three Penny Opera, and here adroitly plays three characters.

Together, they make a magnificent comedy team, milking droll humor out of such suggestive numbers as Sweet Fine Brown Pigmeat, Don't Touch My Mojo, If You Feel My Thigh (You Wanna Go High), and Put Out Your Can (I'm The Garbage Man).

They're also quite touching in Tough On Black Asses, a bitter blues song, composed by Salome Bey. It tells of the Jim Crow hardships faced by Negroes restricted from eating in diners with the white folks when traveling by train.

Salome Bey, who wrote half of the songs, has done wonders in directing the pair on a stage the size of a pingpong table.

She has transformed the musicians — pianist Joe Sealy, drummer Archie Alleyne and bass player Bill Sharpe — into a band of actors who stroll about the 110-seat theatre, exchanging jokes with the audience like authentic minstrels of the oldtime South.

It's glorious entertainment that may well prove to be a permanent classic. Tickets are reasonable, at $12 for week nights and $15 on weekends, and the $15 dinner of Louisiana fried chicken and Cajun curry is also astonishingly delicious for a dinner theatre.

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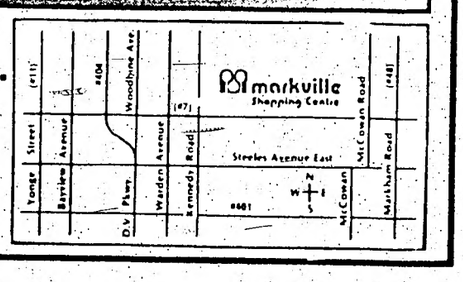

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Arts

First lady of Israeli theatre

Koenig to headline Habimah benefit performance

By
RICK KARDONNE

TORONTO —

Lia Koenig, the first lady of Israeli theatre, will headline an all-star benefit performance for Israel's national theatre, Habimah, at the home of Dr. Martin and Rose Lindzon, 174 Crescent Rd. in Rosedale on Oct. 13. Also featured will be two members of the Orford String Quartet; cellist Denis Brott and first violinist Andrew Dawes.

The daughter of well known actors Yosef Kumin and Dinah Koenig, the Polish-born Israeli actress studied acting in Bucharest after World War II and appeared in the National Romanian Jewish Theatre in main roles of the best of Jewish, Russian and French repertoire.

In 1961 she immigrated to Israel with her husband, actor-poet Zvi Shtolper. after studying Hebrew, she joined the Habimah National Theatre where she has performed ever since.

Her best known Habimah roles include that of Chava in Aharon Meged's Genesis, for which she received the Klauzner Prize as Actress of the Year, Ophelia in Hamlet, War and Peace, Allen Ginsberg's Kaddish and most recently, Neil Simon's Brighton Beach Memoirs.

Her dramatic presentations on Oct. 6, all in English, will most likely include the acclaimed

Lia Koenig

monologue from Genesis, excerpts from The Chairs by Ionesco plus original Israeli humor material and maybe even some favorite anecdotes by Sholom Aleichem.

Presiding over this affair will be Friends of Habimah chairman Ora Goldenberg. She founded Friends of Habimah in 1978 and heads the special projects division. This includes the Long Theatre Days, which brings the theatre experience to residents of development towns.

Long Theatre Days also aims to close the cultural gap which still exists between different sectors of Israeli society by bringing groups from low socio-economic levels to the theatre.

Special projects of Habimah which will be beneficiaries of this affair also include advancement of the theatre's young actors, reaching out to youth through Youth Circles, thus ensuring our future audiences, and refitting of Habimarteff Hall, where original Israeli experimental plays as well as plays by Jewish playwrights from all over the world can be staged.

Norman Jewison is making a contribution to Friends of Habimah and hopes to be present. Al Waxman will speak at the occasion and will take part in the festivities. Rick Kardonne will provide brief musical introduction for Lia Koenig's dramatic presentations.

For further information call Canadian Friends of Habimah co-chairman Beatrice Fischer at 483-8758 or 921-2415, or Hava Rosen at 443-1612.

Founders of Canadian Friends of Habimah, who will also be present, are Marvelle Koffler and Dorothy Shoichet.

WWII play deserves to be hit

By
BEN ROSE

TORONTO —

If you are 50 or over, And a Nightingale Sang . . . gives you a look at the British homefront in World War II that may have escaped your attention before. If you are under 50 it gives you an insight as clear and penetrating as you will get anywhere.

Happily, And a Nightingale Sang . . ., the Theatre Plus production at the Jane Mallett Theatre, St. Lawrence Centre, until Sept. 28 serves these useful purposes besides being an outstanding evening of theatre. It deserves to be the hit of the season for Theatre Plus and it is an auspicious beginning for its new artistic director, Malcolm Black, who directed it.

C. P. Taylor's play, a comedy full of nostalgic songs such as the one in its title, centres on the Stott family in the ship building community of Newcastle-on-Tyne in northeast England. The characters include a grandfather, who shuttles from one daughter to another, a father who bangs out the songs of the war on a piano, a deeply religious mother and two daughters of marriageable age.

It is what the war does to change the lives of these daughters, and, eventually, of the whole family, that supplies the plot for And a Nightingale Sang . . .

The play is quite hilarious at times and deeply moving at others.

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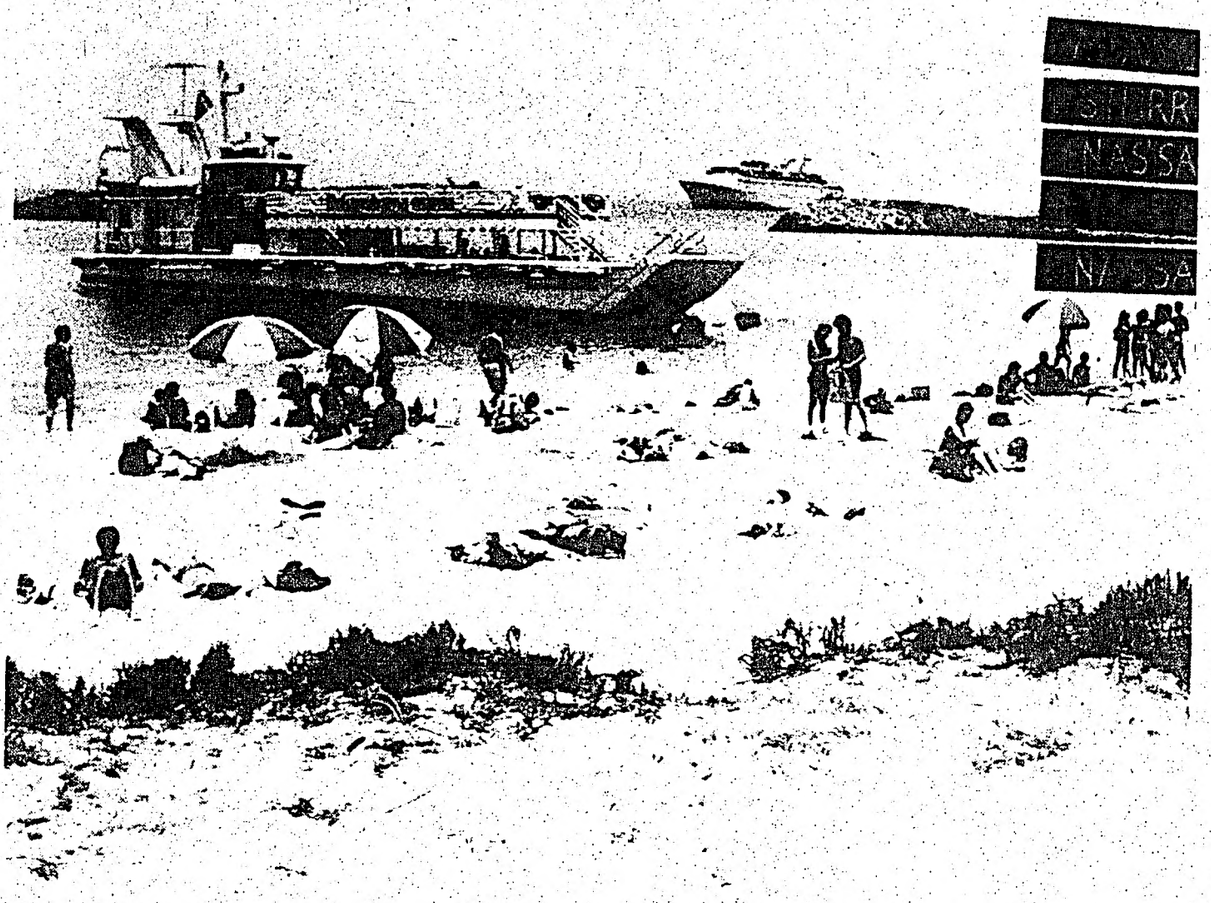

A day on an uninhabited islands in the Bahama Islands group is among the attractions of the Norwegian Caribbean Line's cruise ships this coming season.

New offering from cruise line

Island rented for passengers

MIAMI —

There is something new under the sun for you this winter in the Caribbean. One of the many cruise lines out of this port, Norwegian Caribbean Lines, has rented one of the dozens of uninhabited islands in the Bahamas for use of its cruise ship passengers.

Great Stirrup Cay, one of the 700 islands which make up the Bahamas, is a loop of silver sand beaches in an area of amazingly clear and warm waters. Four of the shipping line's cruises, on the Starward, Skyward, Sunward II and Norway, stop for a day at the island to give passengers a chance to romp on uncrowded beaches, or even find a section of beach where you are the only person in sight.

There is more to this new twist on cruising in the West Indies. Everyone does not want to lie out on the beach, so planned is a beach party with calypso band and limbo dancing for the adventurous who can copy Bahamians in dancing their way under an ever-lowering bar to the music of calypso songs.

Planned also are volleyball, table tennis and shuffleboard, hikes along the beach or a swim in the clear sea water.

If you sail on Canadian lakes in summer you can try sailing in the Caribbean as well on that island day. There are small sailboats for rent on an hourly basis to go out and explore the waters about Great Stirrup Cay.

Unexpectedly this cruise line has arranged that you can explore the clear waters below the surface. There is a "dive-in" program for swimmers and even non-swimmers. On each of the Norwegian Caribbean Line's ships there is a staff of professionally qualified diver instructors. Before you head for the underwater sightseeing you are given extensive instructions on the ship, making you fully used to your mask, snorkel and safety vest equipment.

Because the equipment prevents sinking, anyone from six to 60 years can participate, whether they can swim or not. Instructors report that non-swimmers are among the more enthusiastic of this exciting underwater tour.

When you dive into the waters you will be among the marine life which abounds in Caribbean waters. Incredible hues of blue and green surround the wanderings of up to 250 varieties of fish. You'll feel like one of the divers on the televised Jacques Cousteau underwater films.

And to make your dives even more interesting you can rent underwater cameras for a nominal sum and take the film home to relive the excitement or show off your prowess to your friends.

Russian influence seen in Helsinki buildings

By
JAMES MONTAGNES

HELSINKI —

Finland is gradually becoming a tourist destination for many Europeans and now, North Americans. Helsinki's proximity to Leningrad in adjacent Soviet Russia and the possibility of making 1-day excursions from here to Leningrad, account in part for the growth of visitors to this capital city.

Most visitors, however, come from Finland's uncrowded cities, to see its modern architecture, to marvel at its many garden communities, and to try out the saunas in their native habitat.

Finland is a land of lakes, about 60,000 in all. As a result its suburban garden cities are lakeside resorts. Tapiola is the best known, six miles (10 kilometres) from the centre of Helsinki. It was built in a forest of pine and birch trees, with only a minimum number cut down. It has numerous low highrise white apartment and office buildings, as well as townhouse complexes, all with ample gardens and trees. Fountains, illuminated in a variety of colors in the evening, spout high in the lake.

In Helsinki, on the same latitude as the most southern part of Canada's Nothwest Territories, a sightseeing bus took me through the old parts of the port city. The yellow Russian-style buildings dominate here, a reminder of the Russian occupation during most of the 19th century. Prior to that Sweden ruled Finland. Independence came only in 1917.

You'll eat well in Finland. Fish in all forms is frequently served, all caught in the nearby salt water or in the hundreds of lakes. Don't miss some reindeer steaks or chops — they are a delicacy. Reindeer are raised in the northern parts by Laplanders.

Desserts will include cloudberries, an Arctic fruit which looks and tastes like raspberries, but are orange colored and have larger seeds. Cloudberries are usually served with whipped cream or in a pastry form, a Lapland delicacy.

There are numerous boat trips to be made on the lakes near Helsinki or from other cities like Lahti, a famous ski resort in winter, or Tampere, where music festivals are held in summer, with the audience sitting in the world's only revolving outdoor auditorium.

Jews have lived in Finland since 1850. There is a synagogue and community centre in Helsinki at Malminkatu 26, another at Turku at Brahenkatu 17, and an Israel embassy in Helsinki.

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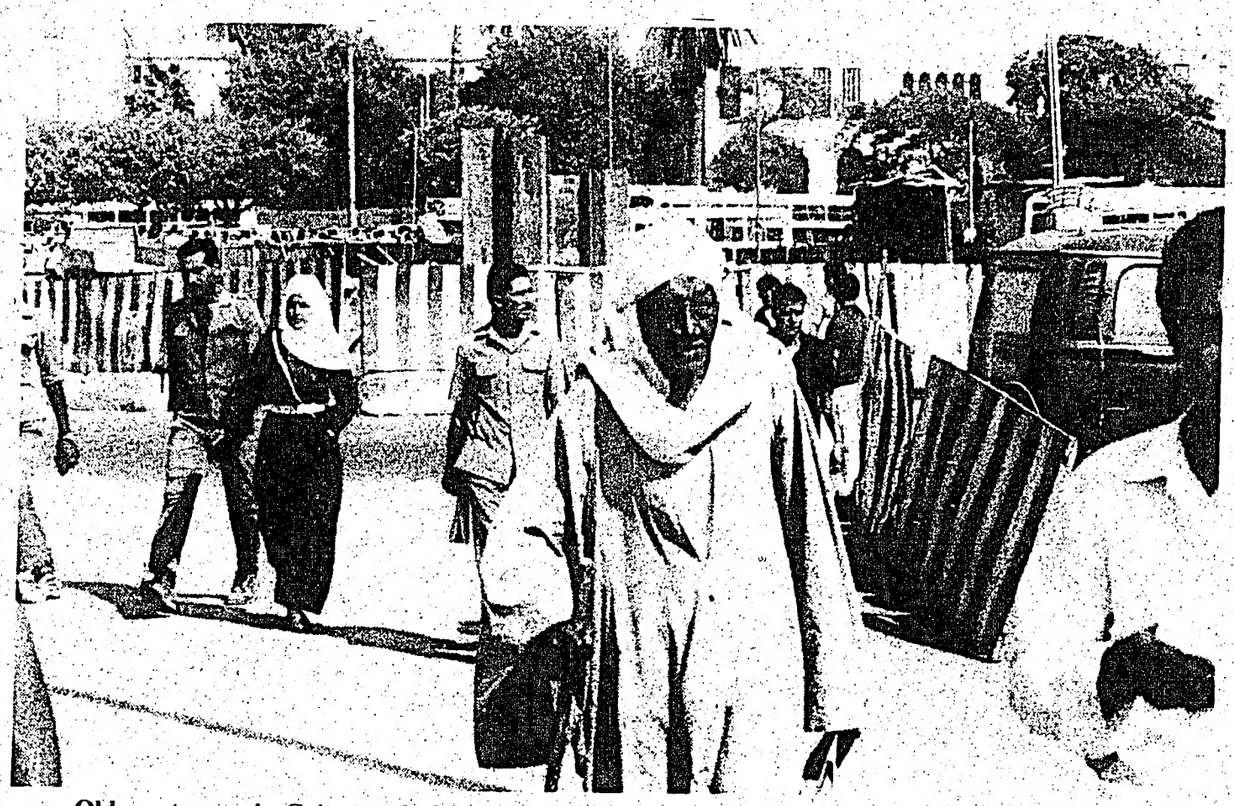
Travel

Tel Aviv like quiet retirement village by comparison

Cairo overwhelms with malodorous assault on senses

By
PAUL LUNGEN



Old meets new in Cairo, and visitors can still see many Egyptians wearing traditional dress.

CAIRO —

Ah, peace and quiet.

Egypt is synonymous with many things — the pyramids, the Nile, ancient temples and mummies — but as a refuge from the hurly-burly of modern urban sprawl, Yonge St. on a Saturday night would be a better choice.

Cairo is situated in the heart of the country, dividing upper (southern) from lower (northern) Egypt. The city overwhelms a Western visitor with a cacaphony of sounds, smells and visual spectacles.

As the gateway to this country of 45 million, Cairo offers a variety of impressive museums, monuments and mosques, as well as access to the famed pyramids and sphinx of Gizeh.

But a visitor to this city of 13 million — exceeded in size only by Mexico City and Tokyo — will be struck by the city's apparently unmanageable proportions.

Tel Aviv is like a quiet retirement village by comparison, and a visitor should be prepared for Cairo's hot, malodorous assault on the senses.

For those willing to brave the heat, the putrid smell of decay, pollution and garbage that pervades the city, especially Old Cairo, and the noise of thousands upon thousands of cars and buses simultaneously honking their horns, then there are some attractions worth a visit.

The Cairo Museum offers visitors among the widest collections of artifacts from the glory of ancient Egypt. The museum abounds with beautiful sculptures of pharoahs, servants and noblemen, but for many the highlight is the remains found in King Tut's (Tut Ankh Amon's) tomb.

Splendid jewelry, ancient chariots, gilded wooden sarcophogi and the young king's gold death mask attract visitors by the thousands.

Just outside Cairo are the great pyramids and the sphinx (the urban sprawl of Gizeh, a suburb of Cairo reaches practically to the foot of the pyramids), dating back 4,500 years.

The largest of the pyramids in the necropolis (city of the dead) was built as the final resting place for the great pharoah, Cheops. His son Chephren built the second largest of the three pyramids that stand in close proximity complete with a temple where the body was prepared for the "journey into the afterlife."

Back in the city of the living is the Citadel, an impressive fortress near which the Mohammed Ali mosque is located.

In Old Cairo is the Ben Ezra synagogue, reputed to date back to the time of the prophet Jeremiah (550 BCE). The synagogue's site was chosen, according to legend, because Moses left traces of his stay there before leaving Egypt.

Over the course of the centuries, the synagogue was destroyed and a Coptic church built in its place. That church was destroyed circa 1000 CE by El Hakem Be Amr Allah Abo Aly El Mansour El Fatimi.

In 1115 CE Rabbi Abraham Ben Ezra came to Egypt from Jerusalem and, after some negotiations, rebuilt the synagogue which bears his name.

Today, the ancient structure is undergoing repair work and is a shadow of its former glory.

Nearby is the Abou Serga Church, built over a crypt in which Mary and Joseph, parents of Jesus, are said to have resided for three months after fleeing Judea to save their son from Herod's order that all children be killed. Since it is likely the two would have sought out kinsmen, the location of the church furnishes further proof that the area served as a Jewish quarter 2,000 years ago.

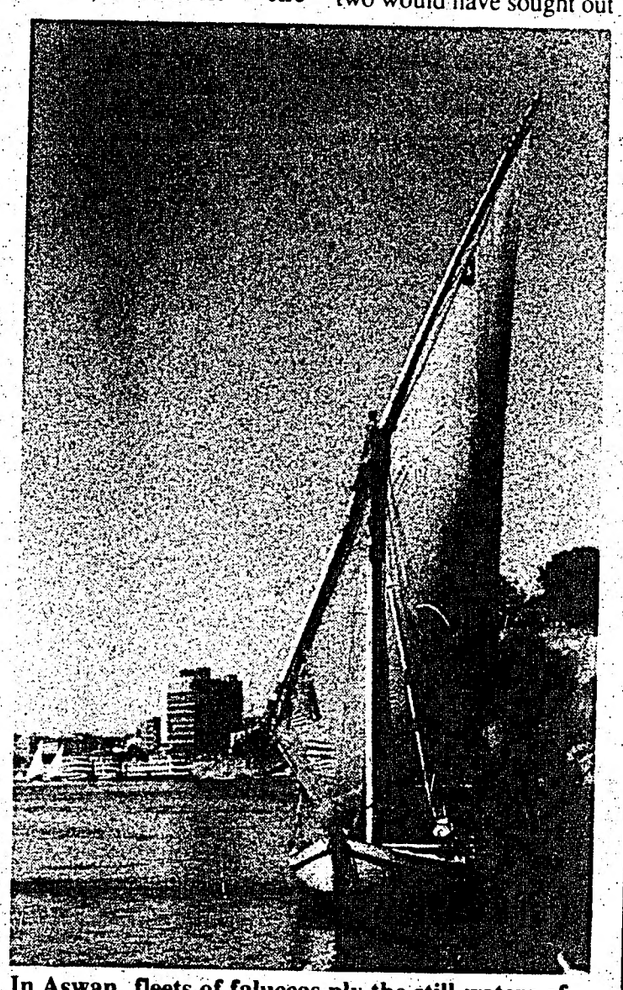
One thousand kilometres south of Cairo (you can fly or go overnight by train) is Aswan, site of the High Dam and Lake Nasser. Though an impressive structure, the dam's man-made grandeur is eclipsed by the beauty of the Nile about 12 kms north of the dam.

You can take a felucca (a Nile sailboat) to Kitchener Island to visit the botanical garden, skirt by Elephantine Island and cross the Nile to visit the Agha Khan Mausoleum. Nearby is an unfinished obelisk, quarried out of a block of solid granite, similar to the standing obelisks in Paris, Rome, London, New York and Luxor.

North of Aswan at Luxor, also known as Thebes in Greek times and Wazet by ancient Egyptians, are a necropolis on the west side of the Nile and an acropolis (city of the living) on the east.

Guarding the entrance to the necropolis are the two colossi of Memnon, dating back to 1400 BCE. Inside the Valley of the Kings are the tombs of the pharoahs, including that of Tut Ankh Amon, Ramses VI and Seti I. Though most well known, Tut's tomb is simple and small compared to the highly decorated tomb of Ramses.

Over at the acropolis are the temples of Karnak and Luxor, with their collonades, pylons, obelisks and statues, impressive remnants of a once vital civilization.



In Aswan, fleets of faluccas ply the still waters of the Nile.

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Victory for visitors; defeat for waistlines

Grossinger's reverses its decision on triple sittings

By
HAROLD JACOBSON

NEW YORK —

Grossinger's, the fabled Catskill resort, recently made a dramatic about face. Two years ago the hotel announced that it was moving to a 2-meal-a-day menu after 70 years of the full 3-meal offering.

The revolutionary change lasted less than two years and because of a complex of reasons the management decided to provide its guests with the triple sittings once again.

A victory for the thousands of annual visitors who trek to the hotel that has been called "the Waldorf of the Catskills," but a definite defeat for their waistlines!

That defeat can be mitigated somewhat by the extraordinary athletic facilities which the resort has and which include a huge Olympic size swimming pool (outdoors) and a similarly impressive indoors version thereof.

Grossinger's also has an 18-hole golf course with manicured greens so attractive that one hesitates to step on them. Thousands of Grossinger's guests do though, whether they are simply out for a little exercise or participating in the annual pro-am tourney that brings America's best golfers to the links.

Perhaps the best exercise available is simply walking. It takes about 45 minutes to do a leisurely circuit around Grossinger's spacious grounds and this includes some steep inclines along the undulating hills that surround the small artifical lake within the resort compound. The combination of pure Catskill mountain air, the breathtakingly lovely scenery and the walk itself produces an exhilarating experience.

Among the dozens of Catskills resorts Grossinger's has always been sui generis both for the cuisine it has fostered and a certain je ne sais quoi in its ambience. The latter derives in part from the hotel's unpretentiousness, its quiet atmosphere and soft furnishings. There is a kind of understatement in the hotel's appointments and decor which radiates breeding and good taste.

It's that amalgam which has given Grossinger's an amazing staying power. Over the years the hotel has attracted the creme de la creme of America's entertainment and show business industry. A stroll through the resort's carpeted lobbies and foyers reveals black and white photographs of the hundreds if not thousands of the famous and the great who have frequented the hotel.

Here one sees Florence Chadwick (the first woman to swim the English Channel) posing with Jenny Grossinger; there next to it is Eleanor Roosevelt standing next to the same gracious Jenny. The 1950s and 1960s come alive in those pictures of Cliff Robertson, Mitch Miller, Dorothy Kilgallen, Rod Steiger, Kut Kaznar, Ben Gazarra and Nanette Fabray as they stare out at us from the past.

There is a great respect for the past at Grossinger's. Founded as a kosher hotel, the resort still maintains its respect for the Jewish dietary laws and employs two mashgichim to supervise the preparation of its food.

The great care which goes into the food preparation is also reflected in the attention paid to the other sancta of Jewish life. People are quietly discouraged from smoking on the Sabbath in the dining room. Services are provided three times a day.

This summer the hotel engaged the services of Rabbi Isaac Swift during the nine days leading up to Tisha B'Av, the melancholic day which commemorates the destruction of the two Temples of Jerusalem. Rabbi Swift (imagine Abba Eban with a beard and Orthodox rabbinic ordination and you have an idea of the rabbi's eloquence) delivered a daily commentary on the final passage of several talmudic tractates in order to permit participants to eat meat during a period when it is generally avoided. The elegance of Rabbi Swift's presentation was in keeping with the hotel's reputation for good taste in everything, including religious observances.

In recent years Grossinger's has been downplaying the show business aspect of its character. There are nightly entertainments but the big names tend not to appear. Instead, a lot of younger, lesser known talent appears at the evening showtime performances.

During the day guests are still being amused by two of the hotel's regulars, Lou Goldstein, the "Simon Says," practitioner and the effervescent Emil Cohen, the reconteur par excellence.

Realizing that people need something for the mind as well as the stomach and the soul Grossinger's has, over the years, been providing a platform for some of America's sharpest political, social and religious commentators. Scarcely a week goes by without the hotel featuring an outstanding writer, analyst or commentator.

As it does each year, Grossinger's will be featuring its annual high holiday services. The guest cantor will be Misha Raiszin, a Soviet Jewish tenor who has been acknowledged as one of the finest musicians to come out of Russia in recent years. He will be accompanied by Grossinger's own choir.

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Canyon Pacers	16	9	7	0	18	.562	0
Unity Meats	16	8	6	2	18	.562	0
Toronto Freedom Dodgers	16	7	6	3	16	.500	1
Forestdale 39ers	14	3	10	1	5	.178	2
Ava's Avengers	14	2	12	0	4	.036	5

DIVISION 2	GP	W	L	T	PTS	PCT	DF
Leonard Mayzel Trophies	16	13	3	0	26	.812	0
Upper Canada Bucks	16	10	5	1	21	.656	0
Maccabiah Astros	16	9	5	2	20	.625	0
Forestdale Jets	16	9	7	0	18	.562	0
Forestdale Orioles	16	9	7	0	18	.562	0
Thornhill Taby's	16	7	9	0	14	.437	0
Manor Metro Mavericks	16	3	13	0	4	.125	2
Toronto Freedom Holders	16	2	13	1	4	.125	1

DIVISION 3	GP	W	L	T	PTS	PCT	DF
Toronto Freedom Freedoms	16	15	1	0	30	.937	0
Manor Metropolitan Mets	16	12	3	1	25	.781	0
Maccabiah Merrymen	15	9	6	0	18	.6	0
Toronto Freedom Kitchens	15	7	5	3	17	.567	0
Upper Canada Corkers	15	8	7	0	16	.533	0
Leonard Mayzel Cornhuskers	15	6	8	1	13	.433	0
Leonard Mayzel Eagles	16	6	9	1	13	.406	0
Don Mills Mazdas	16	4	9	3	9	.281	2
Judea Gazelles	16	3	13	0	6	.187	0
Forestdale Colt-Paks	16	3	12	1	6	.187	1

DIVISION 4	GP	W	L	T	PTS	PCT	DF
Don Mills Seskos	16	10	4	2	22	.687	0
L. Mayzel Green Hornets	16	9	4	3	21	.656	0
Toronto Freedom Fruitcakes	14	8	5	1	17	.607	0
Judea Chamorim	16	7	7	2	16	.5	0
Forestdale Jewish Jays	16	7	7	2	15	.469	1
Upper Canada Bombers	16	7	8	1	15	.469	0
Aaron Hart Outlaws	16	6	7	3	15	.469	0
Aaron Hart Space Cadets	16	6	10	0	12	.375	0

DIVISION 5	GP	W	L	T	PTS	PCT	DF
Forestdale Magicians	16	14	2	0	26	.812	0
Canyon Racers	16	11	5	0	22	.687	0
Thornhill Destroyers	16	10	6	0	20	.625	0
Leondard Mayzel Bruins	16	9	7	0	18	.562	0
Manor Metro Razorbacks	16	7	9	0	14	.437	0
L. Mayzel Golden Hawks	16	7	9	0	14	.437	0
Upper Canada Champs	16	7	9	0	13	.406	1
Toronto Freedom Fabrics	17	6	11	0	11	.323	1

DIVISION 6	GP	W	L	T	PTS	PCT	DF
Toronto F. F. Fielders	16	14	2	0	28	.875	0
Toronto Freedom Ultras	16	13	2	1	27	.844	0
North York Shadows	16	12	4	0	24	.75	0
Upper Canada Bashers	16	6	10	0	12	.375	0
Maccabiah Termites	16	5	11	0	10	.312	0
Leonard Mayzel Royals	16	3	12	1	7	.219	0
Thornhill Thunderbirds	14	2	10	2	6	.214	0
Judea Woodchoppers	15	2	12	1	5	.167	0

DIVISION 7	GP	W	L	T	PTS	PCT	DF
Judea Jewels	15	12	3	0	24	.8	0
Circle Ringers	16	10	6	0	20	.625	0
Circle Gamblers	16	8	8	0	16	.5	0
Don Mills Lease Kings	16	8	8	0	15	.469	1
Canyon Tigers	16	6	10	0	12	.375	0
Leonard Mayzel Bandits	15	4	10	1	8	.267	1
Thornhill Redmen	15	3	12	0	6	.2	0
Judea Green Machine	13	2	11	0	3	.115	1

Maccabi squad settles for silver

Softball team loses nailbiter

By
DAVID PIERSON

TORONTO —

While the Toronto Blue Jays will no doubt create a lot of excitement and tension for the next month, it will be minor in comparison to the intensity that was present when Canada's Maccabi softball team competed in Israel at the recent Games.

Coach Marty Twyman was obsessed with his team being as fit as possible and the players began doing twice-a-week workouts as far back as January.

The benefits of being lean and mean were immediately evident the first day the players showed up at the ball park.

Once every player had worked himself into a lather just completing batting practice, it was obvious conditioning was going to be a big factor in who was going to be able to last 7 long innings in the brutal heat.

After the opening games where both the U.S. and Canada hit double figures walloping teams from such places as Argentina and Venezuela, it became inevitable that it would be a U.S.-Canada softball final.

All Maccabiah competition was intense, but there's something about baseball, especially against the Americans, that raised that intensity a few notches higher.

One factor was the crowds. All three U.S.-Canada confrontations were well-attended, but Canada's rooting section was easily the more vocal, with Canadian soldiers coming down from the Sinai, yelling their lungs out for Canada.

In the first match against the U.S. it looked like it wasn't going to be Canada's day. With one on and two out, it appeared Canada's outstanding pitcher, Mark Bendahan had induced an American to pop out. But the ball hit the telephone wires and on the next pitch the batter promptly parked a homer over the fence.

However, that was all the U.S. was going to get out of Bendahan that day as he slammed the door over the next six innings, and Canada came back to post a 3-2 victory.

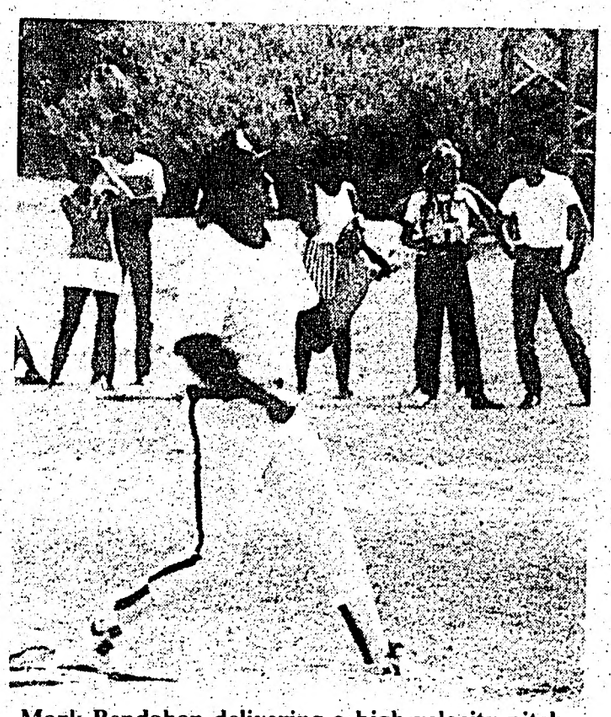
Game two was another nailbiter with Canada having the chance to wrap up the gold, but it just wasn't meant to be. A high throw over the third baseman's head brought home the winning run and Canada lost 2-1.

"That's the first error they've made in about 20 games," a dejected parent said after the game.

So it all came down to the rubber match between the two teams and alas, as valiantly as Bendahan pitched, the bats never came alive and Canada lost 3-0.

Coach Twyman summed up the experience for his team and for Maccabi Canada when he said, "I'm proud of this team. I know how hard we worked to get here.

"Today, the better team won. But we'll be back, for sure we'll be back. There's something special about this team."



Mark Bendahan delivering a high velocity pitch.

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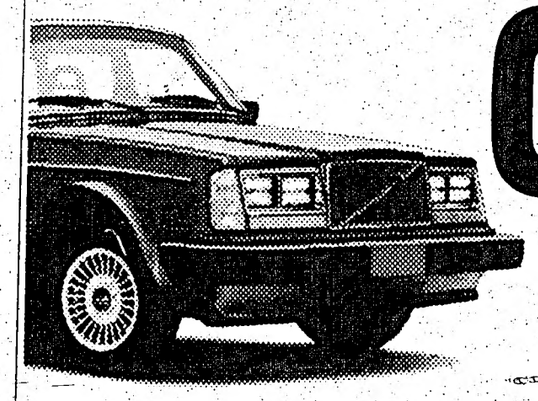

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Business Outlook

It's too risky to wait until Dec. 31 with RRSP

Question: At age 71, I must convert my RRSP to an annuity. I want to get the most interest possible on the money before I make the change. Can I wait until Dec. 31 to do it?

Answer: Dec. 31 is the last day that the transfer of funds are allowed to be made. So legally speaking you can wait until then.

However, we do not advise you to do this because it may not work out as easily as you think. Our experience has been that during the Christmas-New Year's period, all financial services slow to a snail's pace. Co-ordinating transfers of funds on Dec. 31, which is usually half a working day, is extremely difficult, if not impossible.

It can work if you have control of the following situations. First, all quotations and paper work should be prepared not later than Dec. 18. Second, all transfer funds must come from local branch offices of the transferring bank or trust company. Third, all cheques to be transferred should be either post dated to Dec. 31 or available early on that morning for pickup.

Fourth, the client must be co-operative with us in the pickup and delivery that day. Fifth, lets hope the weather cooperates; a heavy snow could mess things up.

If the funds are coming from a head office of a bank or trust company in Montreal, do not dare to attempt it. Even if the head office is in Toronto, the money may well be late.

Our advice is, play it safe. Why risk paying the tax on your entire RRSP just for a few extra days of interest? Aim to complete the entire transaction by Dec. 18 at the latest. We think that any later date carries too high a risk to warrent the gain you will make.

* * *

Question: If I buy an annuity for life and guaranteed 15 years, do I lose everything if I die after, say, 7 years?

Answer: No, you do not lose everything. As a matter of fact you lose nothing.

Given the circumstances above, the contract will state that you will receive the monthly income for all of your life even, "biz a hundert un tvonsik," to 120.

If you die after seven years, you would have received 7 years (7 x 12 equals 84) monthly payments and the remaining eight years (8 x 12 equals 96) of monthly payments will continue to your spouse.

If you have no spouse, or she should die before receiving all the payments, the remainder of the unpaid principal will be refunded to the estate.

Bear in mind that all payments contain principal and interest and that the principal balance is returned to you month by month in each annuity instalment.

* * *

All questions on annuities or RRSPs should be directed to Sherr, Bergstein Annuity Insurance Agency, 272 Lawrence Ave. W., Suite 203, Toronto, Ont. M5M 4M1; phone (416) 787-4517.

The Readers Ask

By

MURRAY SHERR & BUNNY BERGSTEIN

CURRENT ANNUITY RATES as of September 4, 1985

MONTHLY INCOMES BASED ON $50,000 RRSP PURCHASE commencing one month from purchase date.

		Male	Female
LIFE ANNUITY No Guaranteed Term	Age 60	524.58	485.09
	65	469.00	517.33
	71	672.84	594.26
LIFE ANNUITY Guaranteed Term 10 years	Age 60	500.76	473.94
	65	526.80	498.54
	71	570.45	538.81
LIFE ANNUITY Guaranteed Term 15 years	Age 60	483.20	466.48
	65	501.80	484.92
	71	523.45	510.54
		Male and Female	
JOINT LIFE ANNUITY Guaranteed Term 10 years	Age 60		455.51
	65		477.20
	71		514.42
JOINT LIFE ANNUITY Guaranteed Term 15 years	Age 60		454.12
	65		473.46
	71		502.20
FIXED TERM ANNUITY To Age 90	Age 60		453.10
	65		473.36
	71		509.21

These rates are the best available from a regular survey produced by a National Annuity Quotation Service and are made available by Sherr, Bergstein Annuity Insurance Agency of Toronto. For a free copy of the survey telephone Sherr, Bergstein at 787-4517.

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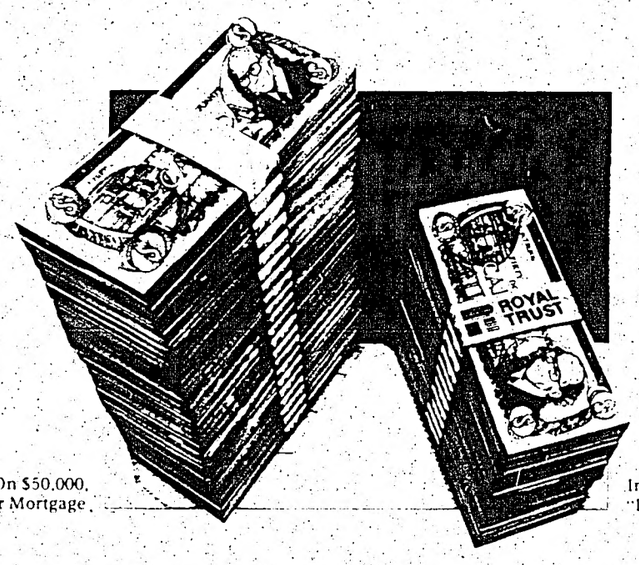

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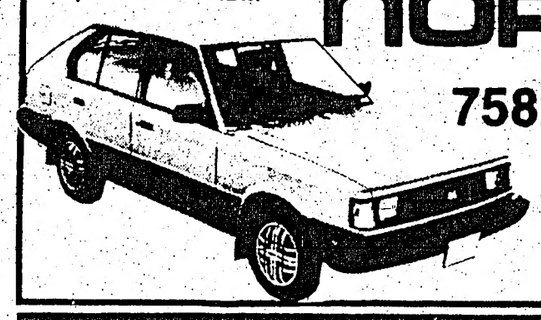

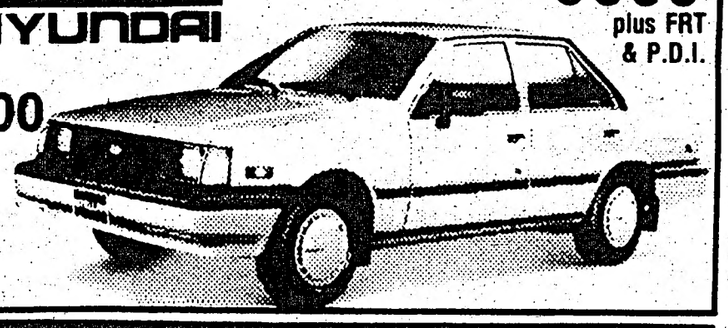

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Male - 22 seeks permanent position. Recent Seneca College Graduate in Computer Analysis & Programming. Some experience with Cobol & Basic. Would take Operating job. Resume & references available. Box +7083, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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Professional man 46, sincere & affectionate, seeks happy attractive & religious lady. Phone number appreciated. P.O. Box 477, Stn. T., Toronto, Ontario M6B 4C2.

Professional successful 5'8" man 39, non-smoker, sports minded, health food advocate, wishes to meet attractive slender, educated lady, 25-32. Photo please. Box 7087, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Retired businessman, widower 5'10: 69 years, healthy, lives in his own house, with car, looking for a serious marriage minded woman. Box 7085, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

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HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

NORTH 441-2888 NORTH

YORK MILLS/LESLIE FIRST AD $329,000
4 bedroom backsplit on quiet Cres. Fabulous kitchen overlooks family rm. with fireplace & walk-out. Beautiful oak flrs. Lwr. level has den & 5th bed. Fin. rec. Bea/Jack Estrin 499-5959.

* * *

AWARD WINNER! COUNTRY IN THE CITY
Superb architecture won major prize for design. 5 bedrooms, pool, tennis court, 3 car garage, loaded with extras, lovely view from every window. $649,000. Toby Saltzman/Natalie Kopman.

* * *

YORK MILLS/LESLIE "SHEER ELEGANCE"
$359,000. Formal 4 bdrm. home, large entrance, living rm. with f/places. Super fam. rm. Custom bsmt, bar, sauna & maid's qtrs. M. Noar.

* * *

CLASSIC GEORGIAN BRIDLE PATH AREA
$698,000. Custom built to highest standard! Elegant principal rms! Panelled library, w/o from family room to patio. Large family kitchen, 4 bdrms. & maid's quarters. Elise Kalles.

* * *

DAZZLING CONTEMPORARY MASTERPIECE
$3,180,000. Prime 2 acres in THE ESTATE area of Toronto. Breathtaking design — Soaring skylit foyer — Tower staircase. Fabulous indoor pool, entertainment complex. Tennis Court. Elise Kalles.

* * *

ON THE GOLF COURSE — LESLIE/STEELES
$595,000. Creatively built by owner on 100' x 150' treed lot. Very impressive from street, more impressive inside. Jeffrey & Irene Joseph 441-2888.

* * *

BRIDLE PATH — INDOOR POOL — TENNIS
$1,950,000. Pure drama — sheer luxury! Grand "winged" double staircase. Lavish master suite. Stunningly appointed indoor pool complex. Supremely elegant living room. Elise Kalles.

* * *

GRANITE CLUB, FRENCH SCHOOL
$699,000 — Fabulous 4 bdrm. on 299 ft. lot. Exquisite view from fam. rm. Finished lower level. Pool. S. Stern/M. Alberga.

* * *

NEW LISTING! "YORK MILLS GARDENS"
4 bdrm ranch on 100' lot. Bright & spacious, fin. bsmt, walk to bus! Golden opportunity. Act now! $325,000. Michele Noar 441-2888.

CENTRAL 441-2888 CENTRAL

LOWER VILLAGE BEAUTY! — BEST ADDRESS
$775,000. Stately red brick Georgian on lovely landscaped lot. Whit kitchen, main flr. family rm. Marion Alberga/Simone Stern.

* * *

HARVEY KALLES & STAFF WISH THEIR CLIENTS, FAMILY AND FRIENDS A VERY HAPPY, HEALTHY & PROPSEROUS NEW YEAR.

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Harvey Kalles MLS 441-2888

HOMELIFE
CIMERMAN
REAL ESTATE LTD. - REALTOR MEMBER

BATHURST-STEELES
2,160 sq. ft. townhouse. 4 bdrm., 3 bths., fin. bsmnt., w/o, firepl., appls., Shelly Halpern, 226-9770.

* * *

BATHURST-STEELES
End unit. 3 bdrm., 2 bths., fin. bsmnt., 5 appls., facing park, Shelly Halpern, 226-9770.

* * *

$90,000 — 7¾% DUE '87
Lg. 4 bdrm. home, mn. flr. fam. rm., Hollywood kitch., 4 bths., fin. bsmnt., 4 grades. Joe Salomon, 226-9770. **226-9770.**

* * *

BATHURST-STEELES
Super luxury 4 bdrm. townhouse, ensuite, ultra kitch., appls., fam. rm., firepl., air, Joe Salomon, 226-9770.

* * *

HUNTER'S PT. & YONGE
4 bdrm., fin. bsmnt., 5 top line appls., mtge. avail. $140,000. $937 per mo. Judit Engel, 226-9770.

* * *

BATHURST & BAYCREST
3 bdrm., immaculate bung., huge lot, + rentable bsmnt. $155,000. Judit Engel, 226-9770.

Classified Ads

HOUSES FOR SALE

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SOME OF THE HOMES WE GOT NEW OWNERS FOR DURING THIS SUMMER

90 CHARLTON BOULEVARD

29 BAYHAMPTON COURT

10 STAFFORD ROAD

61 LAUREL CREST AVENUE

130 DELL PARK AVENUE

10 MODEL AVENUE

268 TORRESDALE AVENUE

59 MAXWELL STREET

180 OVERBROOK PLACE

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BATHURST-LAWRENCE
2 storey, 3 bdrms., 2 baths, L-shaped living-dining, fin. bsmt., gar., steps to everything.

* * *

BATHURST-YORK DOWNS
4 bdrm. 2 baths; good size living-dining, up to date kitchen, w/o fin. bsmt., gar., extras.

* * *

FINCH & WILMINGTON — A1
Custom built 4 bdrm., den, family rm., lge. kitchen, built-in appls., 3 w/o's, fin. lower level, 2 car garage.

* * *

BATHURST-SHEPPARD
6 rms., 3 bdrms., 2 baths, good size living-dining, fin. bsmt., appls. & many extras.

* * *

BATHURST-DREWRY
Custom built 4 bdrms., bath ensuite, den, family rm., lge. kitchen, appls., fin. lower level, dble. gar. Don't miss!

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ALAN UNGERMAN REALTY LIMITED REALTOR 731-7111

BATHURST-STEELES — $163,900
2,400+ sq. ft., 4 bdrm., 2 storey, 3 bths, fabulous dream kitch., master retreat, extras galore! Maxine Roness, 731-7111.

* * *

BATHURST-STEELES — $134,900
Quiet cres., 4 bdrm., fin. bsmnt., dble. gar., mn. flr. fam. & lndry, extras! Ted Waxman, 731-7111.

* * *

BATHURST-STEELES — $129,900
Spacious 4 bdrm., mn. flr. fam. rm., greenhouse kitch., dble. gar., appls. Won't last! Laurence Alexander, 731-7111.

* * *

BATHURST-STEELES — TOWNHOUSE
Choice location. Just listed! 3 bdrm. + with fin. bsmnt., appls., extras! Andy Reti, 731-7111.

* * *

YONGE & STEELES — $146,900
Immaculate 7 rm. sidesplit, completely decorated, fin. lower lev., move-in cond. Ted Waxman, 731-7111.

* * *

BATHURST MANOR — CUL-DE-SAC
Large side-split, spacious fam & rec rm, w/o to concrete pool, C-A. Vendor anxious! Maxine Povering, 731-7111.

* * *

BATHURST VILLAGE — $219,000
Spacious 4 bdrm backsplit. Fin. bsmt. Gorgeous "Betz" inground pool, decorated. Loads of extras! Ted Waxman 731-7111.

* * *

BAYVIEW-STEELES — INGROUND POOL
Spacious 4 bdrm., w/o, mn. flr. den & fam. rm. & laundry rm. Gorgeous extensive landacaping. Fin. low. level. Huge lot! Upgraded! Extras! Ted Waxman, 741-7111.

* * *

BATHURST-GLEN RUSH $179,900
Renovators delight. Split level bung., en suite, fin. bsmt., 50' frontage, C-A. Maxine Povering 731-7111.

HERSH 633-7777
Rose Hersh Limited, Realtor

***CHARLTON BLVD — NEW LISTING!**
Gracious 2 storey. 5 lge bdrms, 4 washrooms. Main floor laundry, washroom and den. Fin. bsmt. Fireplace. Dble garage. Central air. All appl. North side. Ruth Trachter.

* * *

***PRUE AVENUE — STATELY 2 STOREY**
West Bathurst N. of Eglinton. Magnificently appointed 5 bdrm home. Large principal rooms. 4 washrms. Richly panelled games room & family room. Sauna. Thousands in expensive extras. Rose Simon.

* * *

***DINAN-OLD ORCHARD GROVE BETWEEN LAWRENCE AND WILSON**
Magnificent 4 bdrm home. Huge family room. Deluxe kit. Expensive built-ins. 4 washrms. Fin. bsmt. Olympic size pool. With cabanas. Steps to schools, shopping & TTC. Rose Simon.

* * *

***W. OF BATHURST N. OF WILSON 3 BEDROOM BUNGALOW**
Reduced! Prime location. Fin bsmt apt. attached garage. Steps to all amenities. Ruth Silver.

* * *

***YORK DOWNS-ALMORE ON 50' x 150' LOT**
Excellent starter home. Upgraded. Central air. Fin bsmt. Garage. Rose Simon.

* * *

***WILMINGTON-OVERBROOK SPLIT ENTRANCE BUNGALOW**
3 bdrms, new white hollywood kit. with w/o/ Fin bsmt— 2-4 piece washrooms. Central air. Gas B.B.Q. Rose Simon.

* * *

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HOUSES FOR SALE

Paul Slavens
REAL ESTATE LTD. REALTOR
RESULTS RESULTS RESULTS
483-4337

VILLAGE PROPERTIES

LOWER VILLAGE — COUNTRY SETTING
$835,000. Beautifully renovated thru-out. Main flr. family rm.; 5-6 bdrms. w/bre... SOLD ...ig master suite. Nestled on 220' lot w/inground pool + cabana. Call Harold Hillman, 483-4337.

* * *

LOWER VILLAGE — COUNTRY ENGLISH
$545,000. Country club setting. Tastefully updated with inground pool. 4-5 bdrms.; 5 baths; main flr. family rm. w/fireplace; central air. Call Wilma Freedman, 484-4337.

* * *

A RARE FIND IN THE VILLAGE
$498,000. Grand Executive home. 4-5 bdrms.; main flr. library; powder rm., wonderful master suite w/ens. bath + dressing rm. Fin. lower level. Call Lani Alexandroff, 483-4337.

* * *

EVERYTHING IN THE BEST TASTE — $395,000
Main flr. library; 4 lrg. bdrms. (master ens); redesigned "white" kitchen + powder rm. Central air. Dble. garage. Call Ruth Kerbel, 483-4337.

* * *

CONDOMINIUM ALTERNATIVE IN LOWER VILLAGE
$379,000. Over 4,000 sq. ft. of luxury. Freehold townhome. Main flr. library w/fireplace. Unique master suite. Dble. garage. Call Nancy Prussky, 483-4337.

* * *

PRIME FOREST HILL — $279,000
Wonderful 4 bdrm. home. Lovely landscaped lot. 2 fireplaces; hrdwd. flrs. Fully finished lower level. Steps to shops, schools & TTC. Call Elaine Goldenberg, 483-4337.

CENTRAL PROPERTIES

THE ULTIMATE IN DOWNTOWN LIVING — $585,000
1 yr. (new) custom 3-storey townhouse. 5 bdrms.; 5 baths; gourmet kitchen; family rm.; fireplaces. Call Eleanor Stanton, 483-4337.

* * *

CHAPLIN ESTATES — CHARM & CHARACTER
$335,000. Beautiful wood panelling; leaded windows & hrdwd. flrs. Make this 4 bdrms. home very special. Sep. help's quarters. Call Elaine Goldenberg, 483-4337.

* * *

ROSEDALE TOWNHOUSE — NEAR GLEN RD.
$310,000. Terrific for single or couple. Wonderful master w/skylight; den; fireplaces; central air. Private garden. Call Judy Nathan, 483-4337.

* * *

LYNDHURST — CASA LOMA BUNGALOW.
$249,000. 3 bdrms.; 2 baths, on main level. Family rm.; kitchen + 4th bdrm. in lower level. Call Harold Hillman, 483-4337.

* * *

AVENUE RD./EGLINTON — SUPER VALUE
$214,900. Handsome Tudor. 3 bdrms.; main flr. den; "white" kitchen. Fin. lower level. Call Shawnee Slan, 483-4337.

BAYVIEW & NORTH PROPERTIES

COUNTRY SETTING — CITY LIVING
$419,000. Main flr. library + den. Excelent master w/ens bath + dressing rm. Fin. lower level. Call Harold Hillman, 483-4337.

* * *

THE HOME BEHIND THE NAME — $395,000
Designed for entertaining. 5 bdrms.; main flr. den & powder rm. Wonderful grounds w/inground pool. Call Jerry Kerbel, 483-4337.

* * *

FRENCH IMMERSION SCHOOL — PARKWAY CONVENIENCE
$279,000. Exquisite 4 bdrm. centre hall. 4 baths; main flr. family rm. Fin. lower level. Fabulous pool & deck. Call Elaine Chelin, 483-4337.

* * *

RENOVATED HOME + IN-LAW APT.
$263,000. Bathurst/York Downs. Updated 4 bdrms. Modern kit. w/walk-out to deck & garden. Sep. in-law suite. Call Marlene Federman, 483-4337.

CONDOMINIUM RESIDENCES

JUST REDUCED $30,000 — MIDTOWN CONDO
Now $249,000. Designer decorated condo (1,800 sq. ft.) w/2 bdrms. Family rm. + solarium. One suite per flr./key elevator. Call Eleanor Stanton, 483-4337.

* * *

ROOMS NEAR THE TOP — $155,000
Skymark Elegance. Custom 1,600 sq. ft. suite w/lrg. master suite + den; "white" kitchen. Built-ins galore. Must be seen! Call Nancy Prussky, 483-4337.

483-4337

LIL RUSH REAL ESTATE LTD.

BAYVIEW-SHEPPARD 2 STOREY
Attached dble garage, 4 extra large bdrms. Main floor den & powder room. 2 open fireplaces. Central air. Many extras! Millie Herzog **636-2200.**

* * *

***LESLIE & JOHN**
Magnificent interior designed 4 bdrm, 2 storey, dble garage, circular staircase, gourmet kitchen, bleached herringbone floors. Gorgeous master bdrm with sitting rm. 5 pc. en suite. 28' family room. 2 open fireplaces. Central air. Ravine lot. Asking $259,000. Fritzie Reingold **636-2200.**

HOUSES FOR SALE

Avenue Rd. - Wilson 3 bedroom bungalow. Central air, basement apt. Attached garage. Private. 781-4896.

Yuppie Bungalow. Forest Hill. $167,500. Newly renovated 2 bdrm. +. Fireplace, new kitchen, sauna, garage. Private drive. Days 239-8171. 485-0784 evenings.

Executive home. Thornhill. Private. 5 bedrooms, livingroom, diningroom, main floor family room, walkout to Florida room, Hollywood kitchen, 4 bathrooms, professionally finished basement, fireplace, double garage. Shows to perfection. Large lot, Central air & vac., wet bar. Excellent location. 762-0902, 881-1537.

Custom built bungalow over 3,000 sq. ft. 2 car garage, Cathedral ceilings, huge Hollywood kitchen, 4 bedrooms, parquet floor, 2 new baths, Family Room with wet bar + walkout. Backs onto park. excellent for entertainment. Private. 663-0839.

***BATHURST & SHEPPARD**
2 Brand New homes 2 storey, 4 bdrms, family room with open fireplace. 2½ baths, brick. Choose your own broadloom, ceramics, and paint from Vendor's samples. For more information please call Michael Simonetta 222-9707.
MONTREAL TRUST CO. OF CANADA

WASSERMAN LIMITED REAL ESTATE BROKER

$114,900. Bathurst-Steeles. 2 sty, 3 bdrm, 3 baths, L-shaped liv & din, fplace. Eat-in kit. Dble. drive. **630-9930.**

* * *

We wish all our customers, family and friends a year with peace, good health & much happiness.

LARNELL R. E. LTD.

***BAYVIEW-WILLOWBROOK**
$139,900. First time offered. 4 bdrm. Main floor family room. Hollywood kitchen. Central air, central vac., 2 w/o's. Sheldon Laiwint 635-9945.
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Tel Aviv - 3 bdrm., lux. **Herzlia** - 3 bdrm., central. **Call HALAS RLTY. EVA HALAS 481-2451**

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PROPERTIES WANTED

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Free Evaluation 630-9930

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SHARED ACCOMMODATION

Male to share beautiful house. Kosher kitchen. Bathurst-Sheppard. 630-2179, 667-3954.

Bathurst-Steeles. 3 bedroom apt. Very clean. $250 monthly. 677-5367. 665-2279 after 6:00 p.m

Classified Ads

HOUSES FOR SALE

MISTER REAL ESTATE INC.

BATHURST-STEELES BEAUTY!
3 bdrm bungalow, move-in condition, huge pan. rec. rm, bsmt. apt., central air. April 86 possession. P. DENNIS 224-2800.

* * *

CENTRAL BATHURST CONDO.
Best buy! Large one bdrm, w/o balcony, appls., parking & central air. Try an offer! MIRIAM ROSE 223-5100.

* * *

BATHURST STEELES — 3 BDRM CONDO
Large apt., 2 baths, sunny kit, separate dining room, Florida rm, 2 parking, owner leaving country! LEON KOGAN 224-2800.

* * *

BAYVIEW-FINCH — ALMOST NEW!
4 bdrm, 4 baths, 2 storey, fireplace, central air & vac, a treat at only $189,900. MR. VERRALL 224-2800.

* * *

BATHURST-STEELES
3 bdrm, 2 storey, main floor family room + open fireplace, Hardwood fl. throughout, garage. MARY FENYES 224-2800.

* * *

BATHURST-STEELES — NEW
Last one — last chance! 2,200 sq. ft. of exquisite living, choice of finishings. Prime location — only $144,900. DAVID LAREN 224-2800.

* * *

BATHURST-STEELES — JUST LISTED
Lovely 4 bdrm home, circular oak stairs to bsmt, magnificent ensuite, upgraded kit, central air/vac/intercom, ceramics + more. Don't miss! R. COHEN 224-2800.

* * *

BATHURST NORTH $329,900
Best Buy. New, custom home, 3,400 sq. ft. Main fl. family room, library. Luxury finishings. OLGA VERRALL 224-2800.

* * *

FIRST TIME — SHEPPARD & BATHURST
Det. bungalow, 3 bdrms, huge living & dining, mod kitchen, finished bsmt, $25,000 down to one mtge for balance. Lot 40 x 160. P. PISTER 224-2800.

* * *

WILL CUSTOM BUILD!
Majestic new Thornhill cul-de-sac. Only 6 premium lots, architecturally designed to your taste! DAVID COHEN 224-2800.

* * *

BATHURST-FINCH CONDO.
Elegant Penthouse, 2 bdrms + den + fam rm, 1,850 sq. ft. of luxury, thousands in built-ins & apliances, JEAN KOPMAN 223-5100.

SOLNIK & RYBAK REAL ESTATE LTD. REALTOR

SPRING FARM — LGE. LOT — $169,500
Lovely 4 bdrm., main floor laundry & family rm. Open fireplace. Attached dble garage. Central air. Other extras. On cul-de-sac. Mrs. Rybak 789-7111/781-3608.

* * *

LESLIE-STEELES
Beautiful 4 bdrm, 2 storey in immaculate condition. C.A. Main floor laundry room, powder room, family room with open fireplace. 2 w/os from bsmt. Dble garage. Steps to bus. $$$$ in extras. Mrs. Solnik 789-7111/783-8640.

* * *

BATHURST-LAWRENCE
The ideal 4 bdrm 2 storey. Everything new + glamorous in park-like setting. Close to everything. Mrs. Mosten 789-7111/782-0942.

* * *

3 BDRM APT — 2 BATHS $52,000
Bathurst-Wilson. Just listed! Lovely 6 rooms. Lge master with 3pc en suite. Balcony. Extras! Mrs. Solnik 789-7111/783-8640.

ROYAL LEPAGE

LOWER VILLAGE — STONE FACADE
$745,000 Five Bedroom House with Romantic Exterior & Lavish Principal Rooms. Dark-oak Floors, Plaster Mouldings, Perfect Condition Throughout! Elizabeth Low 921-1112.

* * *

TIME FOR A CHANGE? LIVING! CONDOS!
* Hazelton Lanes — $249,000 - $229,000
* Granite Club — Good Selection from $89,900
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* Rosedale — 2 Bdrms., $139,500

Other Luxury Buildings Available — Various Sizes and Price Ranges. Please call Elli Davis 921-1112 or 968-6881.

SPRINGATE BLVD. — THORNHILL
Custom-built home 3,800 sq. ft. 4 bedrooms 5 baths. Family room, den, finished basement. Near synagogues. $309,000. 731-0010.

HOUSES FOR SALE

Forest Hill REAL ESTATE INC.•REALTOR 488•2875

***FIRST AD! LOWER VILLAGE TUDOR $439,000**
2 storey beauty. Main floor den and powder room. 4/5 bdrms (large master). Opportunity for someone with great taste! Eleanor Wagman 488-2875.

***LOWER VILLAGE RAVINE $575,000**
Beautifully set on secluded 260' garden. Carved moldings, high ceilings and bay windows are just part of the charm. 6 bdrms/3 baths on second. Spacious double garage. Jeffrey Wagman 488-2875.

***FOREST HILL BEAUTY!**
Unbeatable value! 4 bdrms, 4 baths. Totally redone. Main floor den + powder room. Judith Silverberg 488-2875.

***UNBEATABLE VALUE! BATHURST-SHEPPARD**
Gorgeous 3 bdrm bungalow on 161' lot! Spacious kitchen. En suite bath, C.A.C., attached garage. Move-in cond. Cathy Kwinter 488-2875.

***BATHURST-SHEPPARD CUL-DE-SAC**
Lovely split level-3 bdrms-large family room, w/o to garden. C.A.C. Judith Silverberg 488-2875.

***GRAND HOME ON A FABULOUS PROPERTY!**
Style with great elegance, this magnificent estate offers grand principal rooms, sun room, intimate library, 6 large bdrms and 9 baths. +++ Laurell Salcman 488-2875.

***LOCATION — LOCATION — LOCATION**
For those who want more than just the ordinary, this 3 storey classic has everything! Sep. living and dining rooms, main floor den + family room, sauna, whirlpool & "disco" lit dance floor! David Wagman 488-2875.

We at FOREST HILL REAL ESTATE wish our valued clients, friends and family a year filled with peace, good health and much happiness.

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OLD COLONY/FOREST HTS.! NEW HOME!!
$589,000. Best buy/York Mills area! 4,200 sq. ft., main floor den & fam. rm.! Choose finishings!! Terry Moranis 449-2020.

* * *

EXQUISITE OLD ENGLISH LANE
$579,000. Bayview-Steeles. 5 bdrm. French provincial. every extra for comfortable living. Hilary Cohen-Ron Baker 449-2020.

* * *

REDUCED TO SELL — LESLIE-BANNATYNE
$309,000. 5 bedrm. French immersion. Huge fam. rm. & library. On main, w/o from kitchen, CAC. Hilary Cohen-Ron Baker 449-2020.

* * *

FIRST AD! YONGE STEELES $159,900
Quiet Thornhill pocket — mature trees, 7 yr. old home. Loaded with extras! CAC, fam. rm., 4 bedrms. H. Blaug/B. Barker 449-2020.

* * *

1ST AD BAYVIEW WILLOWBROOK
$169,900. 4 bdrm. Costain blt. Main floor family rm., large lot, separate living & dining rms. Barbara Barker 449-2020.

* * *

CONTEMPORARY CLASSIC ON "RAVINE"
$439,000. 280 ft. lot tableland. 5 bdrm., 5 baths, gracious 4,000 sq. ft. Bayview-S. of Finch. Fantastic buy. Judy Horvath 449-2020.

Midtown Properties

DENLOW ESTATES CHARMING TUDOR
$264,000. Huge main flr. fam. rm., flr-ceiling frpl, 4 bdrm., 3 baths, prof. fin. bsmt. Secluded well landscaped gdn. S. Kert 449-2020.

* * *

ONLY 3 LEFT! FREEHOLD TOWNHOMES
Luxury! End of August possession. Offering 2,700 sq. ft. Quality finish. In private court minutes from Eglinton. Extra large principal rooms. From $249,900. Daryl Black 487-4343.

VILLAGE REAL ESTATE LTD. REALTOR 485-2299

VILLAGE TUDOR $569,000
A home of distinction! Gracious centre hall, with formal living/dining, panelled library, 4 bdrms. on second, 2 on 3rd. Private garden. Elizabeth Spivak 485-2299.

* * *

CITY LIVING AT ITS FINEST $329,000
Spaciousness describes this renovated home. Dramatic entrance, fam. rm. + library, master ensuite +++++. Carol Esbin, 485-2299.

* * *

DON'T PASS THIS BUY! $229,000
Upper Canada, vendor anxious to sell! 3 bdrms., master ensuite, den on main, central air, priv. dr. Bruce Track, 485-2299.

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Carpentry

Kitchen cabinets. Sun-decks, additions, recreation rooms. Quality Carpentry work. Kaplansky & Lavie 463-5548.

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Bring a bit of Broadway to your bash! Personalized Shows a gift they'll never forget. Classy, unique. Call today. 781-7096.

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Handstripping, refinishing, restoring modern & antique furniture. Gluing & general repairs. Done on premises. Free estimates. 653-2155.

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Monica's Beauty Centre. Back to School Special 10% discount on everything until Oct. 31 except manicure for new clients. Facial, pedicure, hair removed by wax, eyelash & eyebrow tinting. 487-0635.

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Repairs and renovations. Carpentry, plastering, painting, tiles, locks, fences, decks, recreations rooms, bathrooms, kitchen remodelling. Professional workmanship guaranteed. Moshe 630-9846.

Carpentry, wallpapering, painting, general & antique repairs, sundecks. Reasonable rates. 633-4431. 633-8902.

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UNVEILING

The unveiling of a monument to the beloved memory of the late **Tillie Nash** will take place on Sunday, September 15 at 11:00 a.m. at Pardes Sholom Cemetery, Farband Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Morris Wolpert** will take place on Sunday, September 15 at 11:00 a.m. at Bathurst Lawn Memorial Park Cemetery, Farband Lithuanian Jews Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Reva Gorman** will take place on Sept. 22, 1985 at 10:45 a.m. at Dawes Road Cemetery, Sons Of Jacob Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Hyman [Hy] Shore** will take place on 22nd Sept., 1985 at 12 noon at Bathurst Lawn Cemetery, Beth David Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Norman Suckonic** will take place on 22nd Sept., 1985, at 12:15 p.m. at Bathurst Lawn Cemetery, Beth David Section. Relatives and friends are invited to attend.

OBITUARIES

Abramson, Fay on 8/1/85, late of 470 Oriole Pkwy, Toronto.
Bardikoff, Carl on 8/17/85, late of 210 Antibes Dr., Downsview.
Birnbaum, Fannie on 8/ 12/85, late of Runnymede Hospital, Toronto.
Bregman, Bertha on 8/9/85, late of 21 Mayfair Ave., #512, Toronto.
Cohen, Hessie on 8/6/85, late of 15 Rockford Rd., #1204, Downsview.
Feldstein, Fay on 8/1/85, late of 3 Dromore Cres., Toronto.
Fishman, Bessier on 8/14/85, late of 65 Danby Ave., Downsview.
Fruitman, Irving on 8/3/85, late of 70 Brucewood Cres., Toronto.
Garber, Frank on 8/1/85, late of 65 Spring Garden Av., #508, Willowdale, Ont.
Gelber, Abraham on 8/8/85, late of 3560 Bathurst St., Toronto.
Glass, Lily on 8/15/85, late of 4415 Bathurst St., #503, Toronto.
Goldfarb, Dorothy on 8/19/85, late of 50 Rosehill Ave., #401, Toronto.
Goldman, Harold on 8/18/85, late of 680 Roselawn Ave., #708, Toronto.
Gotlieb, Freda on 8/11/85, late of Lincoln Place N.H., Toronto.
Gould, Rachel on 8/18/85, late of 660 Briar Hill Ave., Toronto.
Gould, Joseph on 8/18/85, late of 660 Briar Hill Ave., Toronto.
Grossman, Nathan on 7/31/85, late of 90 Fisherville Rd., B#102, Willowdale.

BENJAMIN'S PARK MEMORIAL CHAPEL

OBITUARIES

Haitman, Bessie on 8/11/85, late of 4981 Bathurst St., #306, Will. M2R 1Y5.
Hirschberg, Thomas on 8/10/85, late of 11 Shallmar Blvd., #705, Toronto.
Hurwitz, Paula on 8/1/85, late of 363 Beacon St., Somerville, Mass.
Katz, Rebecca on 8/21/85, late of Cheltenham N.H., Toronto.
Klein, Morley on 8/10/85, late of 18 Mallaby Rd., Will. M2H 1P4.
Leidner, David on 8/15/85, late of 125 Neptune Dr., #1112, Toronto.
Lockshin, Louis on 8/5/85, late of 120 Shelborne Ave., #909, Toronto.
Miller, Sarah on 8/2/85, late of 732 Adelaide St. W., Toronto.
Miller, Benjamin on 8/6/85, late of 372 Davenport Rd., #1, Toronto.
Miller, Baby on 8/18/85, late of 363 Sorauren Ave., Toronto.
Narrol, Bessie on 8/5/85, late of 3896 Bathurst St., #106, Downs. M3H 3N5.
Nieman, Lilyan on 8/23/85, late of West Park Hospital, Toronto.
Offman, Morris on 8/12/85, late of 1 Benvenuto Pl., #221, Toronto.
Perly, Albert on 8/18/85, late of 400 Walmer Rd., #2209, Toronto.
Perly, Hannah on 8/18/85, late of 400 Walmer Rd., Toronto.
Politsky, Samuel on 8/4/85, late of 3560 Bathurst St., Toronto.
Pollock, Anne on 8/12/85, late of 4455 Bathurst St., Toronto.
Richstein, Rebecca on 8/8/85, late of 135 Marlee Ave., #606, Toronto.
Samuels, Mona on 8/18/85, late of Castle Wychwood Towers, Toronto.
Scher, Yettie on 8/12/85, late of 24 Collinson Blvd., Downsview.
Shapiro, Renee on 8/20/85, late of 605 Finch Ave. W., #1724, Willowdale.
Sherman, Daniel on 8/3/85, late of 43 Hilton Ave., Toronto.
Waldman, Leo on 8/6/85, late of 87 Lynnhaven Rd., Toronto, Ontario.
Weitzman, Esther on 8/9/85, late of 245 Rusholm Rd., Toronto.
Zigman, James on 8/19/85, late of 8 Milepost PL., #402, East York.
Anisman, Morris on August 30/85, late of 1 Marquette Avenue, #207.
Burke, Rose on August 29/85, late of 53 Palmerston Gardens.
Cappe, Charles on September 1/85, late of Cheltenham Nursing Home.
Chaiton, Ralph on August 29/85, late of 485 Wilson Avenue, #2.
Chaplick, Jacob on August 23/85, late of 4415 Bathurst St., #1010.
Clair, George on August 27/85, late of Martin's Nursing Home.
Goldstein, Moshe on August 20/85, late of 755 Steeles Ave. W., #709.
Goodman, Sydney on August 22/85, late of 227 Kingslake Road.
Kovitz, Lily on August 23/85, late of 3705 Bathurst St., #402.
Marcz, Rose on August 22/85, late of 17 Almington Street.
Moldaver, Shirley on August 23/85, late of 122 Alexis Blvd.
Rossman, Benjamin on August 31/85, late of Billings Rest Home.
Shiaman, Gertrude on August 31/85, late of 53 Neptune Drive, #106.
Silverberg, Mary on August 31/85, late of 120 Shelbourne Ave., #306.
Starkman, Lucy on August 26/85, late of 88 Langholm Drive.
Starr, Morris on August 29/85, late of Baycrest Home For The Aged.
Tyle, Jack on August 21/85, late of 4266 Bathurst St., #301.
Wachs, Toby on August 30/85, late of 100 Canyon Ave., #605.
Walfish, Simon on August 24/85, late of 80 Sultana Ave.
Wishen-Wishnefsky, Harry on August 30/85, late of 3253 Bathurst Street, #302.

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Number 1 in province

Skater rolls to top

By MYRON LOVE

WINNIPEG — "Living in Manitoba, you have to have a lot of natural ability if you hope to become a championship roller skater," says 16-year-old Ron White.

"Where you get 100 skaters in a category in the States, you get five here. Because the interest is so small here, there is a lack of good coaching and practice time and the costs are higher." White would seem to have that natural talent. He has a wall full of medals in his bedroom to prove it.

A member of the last Peretz School graduating class, he started roller skating lessons about four years ago. He quickly rolled to the top of the class and has outclassed all competition in Manitoba.

In his first provincial competition in Brandon he finished third at his novice level in free style — jumps and spins to music. The next year, 1983, he was first in the provincials in Winnipeg and came third in national roller skating competitions in Calgary.

In 84, he again won the province, and finished second nationally. This year, in the sophomore category, he finished third nationally and second in novice figure skating.

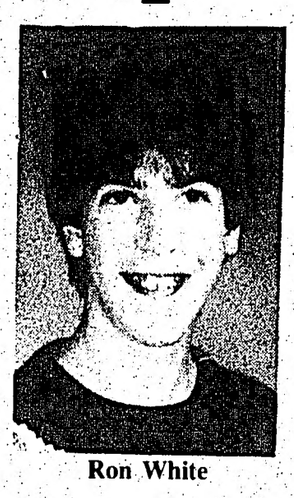
Finding adequate competition and good coaching for White means travel. During the last Christmas holidays and spring break, the then grade 10 student went to Calgary to train with one of the best coaches in Canada and participate in competitions in Calgary and Edmonton. "I found after a few lessons that I was just as good as the best Calgary skaters," he said.

In April, he and a partner entered and won an international competition in Bismarck, ND, featuring 250 skaters from the U.S. and Canada. In July, he went to Toledo, Ohio, and Detroit to train under two of the world's top coaches. "I learned a lot from them," he said. "If I can find the money, I'll either go back over Christmas or bring one of them here."

Money is a problem for any amateur athlete. The travel and White's skates — $500 a pair — are both expensive. White has ambitions for the World Competitions in Spain next year and the Pan Am Games in Indianapolis in 1987. He also reported that roller skating may be introduced into the 1988 Summer Olympics.

Although he receives some funding as a successful amateur from the provincial government, he is looking for a sponsor.

At 16, Ron White has many years of competition ahead of him. When he is through though, he would like to go into coaching part-time. His other interest is a career in interior design.


Ron White

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Mahalniks, mostly from Toronto, are seen in this photograph taken in July 1948 shortly after a ceasefire order had been issued. Jerry Rosenberg is seen in the rear row, far right. Ben Ocopnick is in the rear row, centre.

Canadian volunteers fought for the dream

Heady days of dodging bullets to help Israel live

By
MARK DODICK

TORONTO —

They came from around the world but were united by a common purpose and vision. A new Jewish state was being born out of blood and war and they came to fight for that state and for that vision.

The Mahal or Mitnadvei Michutz L'aretz (Foreign Volunteers) was a contingent of idealistic, young, Jewish (and some Gentile) men and women from the Diaspora who came to defend Israel during her War of Independence.

Many Canadian Jews were among those volunteers (estimates range from 300 to over 400) and the memories of the experiences are still fresh.

Jerry Rosenberg, Ben Ocopnick, Irving Matlow and Sid Beube were there with many other Canadians who willingly dodged Arab bullets to help to realize a dream.

"It was a cause much closer to my heart than the Second World War," says Rosenberg who served with the Canadian navy from 1940 to 1945. He volunteered for Mahal in December 1947 and arrived in Israel in February 1948.

"The Israelis made us feel wanted," says Ben Ocopnick. "But they said we must be crazy to come there at this time — why would anybody in their right mind want to come?

"When we explained that we came because we were Jews and we wanted to help they understood and they appreciated us."

Between puffs on a large cigar Irving Matlow says: "I think it was one of the highlights of my life to have been a participant at that moment in history. It's the first time in almost 1,900 years for an independent Jewish state."

Sid Beube waves his hand in rejection when asked if his motivation was pure idealism. His gesture and his words reveal more pragmatic reasons.

"Spirit, what spirit? You're a Jew, you want to help Jews. Some I will admit were not from religious backgrounds; some had very limited Jewish knowledge, but they felt they had to help their fellow Jews."

By March 1948, Beube was on his way to Israel via New York and a brief stay at a training camp outside Marseilles.

It became a route well traveled by other Mahalniks, who had to organize quietly for fear of government interference or prosecution.

Though unified by a common goal the backgrounds of the individuals who fought were diverse.

Rosenberg had served on corvettes and provided escort for convoys during World War II. Following the war he swept the English Channel for mines.

Like many Mahalniks he arrived in Israel with a false passport — a method of entry known as "Aliyah Dalet" for documents. His new identity was Morris Bores and his papers proclaimed Dutch citizenship.

Ocopnick was in the pilot training program in World War II and then became a wireless operator for armored personnel carriers. He was headed for Japan, but never went because the bombs were dropped and the war ended.

Ocopnick participated in "Aliyah Bet," the clandestine operation which brought refugees to Israel during the British blockade. Captured by the British and sent to Cyprus, he eventually returned to Canada and helped to organize the first Mahal group.

Matlow was studying commerce and finance at the University of Toronto and completed his third year before volunteering for Mahal. He describes his decision to join as a "natural step" because his family history was Zionistic, but admits "a little sense of adventure" may have contributed.

Beube was just completing high school at Harbord Collegiate and taking basic training with the air cadet officer training corps at the end of the war. His awareness of "the outright killing and murder" of Jews in Europe prompted his decision to join.

Arriving in Palestine during the British Mandate was a complicated exercise. The British were as determined to keep Jews out as the members of the Mahal were determined to get in, and some innovative tactics were required.

Beube recalls how the Haganah intentionally brought his ship into Haifa harbor on a Saturday. When the British boarded the ship for a customs search everyone on board pretended to speak only Yiddish, and a single translator dealt with the authorities.

The translator managed to convince the officers his passengers were religious and would not write on the Sabbath. The British accepted a verbal declaration of identity.

It was fortunate the ruse worked Beube says. Not only could those aboard not duplicate the signatures in their passports, but "even to pronounce some of the names was a job."

Once accepted into the army (Rosenberg's induction number was 15621) the Canadians found themselves serving in a variety of roles.

Jerry Rosenberg began with the 52nd battalion of the Givati brigade as an infantryman. He later transferred to the navy and participated in the sinking of the Egyptian flagship, the Emek Farouk.

Ironically, Rosenberg found himself on the same ship he sailed with during World War II, but it was now called the Wedgewood.

Rosenberg completed his duties in Israel by teaching naval communications and returned to Toronto in 1950.

Ben Ocopnick also began in the infantry and took part in the attack on the Latrun police station in Jerusalem. He later joined Rosenberg on the Wedgewood off the coast of Tel Aviv for anti-aircraft defence.

While on-board, Ocopnick shot down an Egyptian Dakota, a transport plane converted into a bomber.

But sometimes mudane experiences also leave strong impressions. Ocopnick relates that the night before an assault on Latrun he went to see a movie in Rehovot. He says he watched the movie, The Yearling, believing it would be the last he would ever see.

Whenever he has seen the movie since, Ocopnick says, "all the memories flood back about that night of anxiety."

Sid Beube also began with Givati 52. He remembers the primitive conditions — no uniforms, doubtful ammunition and no helmets. Beube was later transferred to Mahal headquarters before returning to Canada.

Irving Matlow spoke Hebrew well enough to become a member of the signal corps. Before he mustered out in May 1949, he saw service in the northern and central parts of the country. He still recalls the hot days, freezing mornings and translation complications.

The Mahalniks are all beginning to reach beyond middle age now, but the memories of their experiences, and their commitment to the country that inspired their vision still remain vital.

Says Ben Ocopnick: "I'm looking forward to those last few seconds on earth when I will relive my adventures, because those were great times."

Absence of "mechitza" makes Orthodox congregation unique

By
JEFF ROSEN

TORONTO —

The Nerayever Congregation may not be the first synagogue of its kind in Canada, but it remains unique nonetheless as this 69-year-old Orthodox congregation has torn down the barriers that separate the sexes.

Dianne Saxe, one of the shul's newer members, told The Canadian Jewish News that the congregation began to change substantially about two years ago as young people from the central Toronto area began to attend the synagogue at 187 Brunswick Ave. Prior to that, she said the members were primarily older people who had attended for a number of years.

After a number of general meetings in spring 1983, the membership voted on and approved a motion to allow egalitarian services in the basement once a month. Then, as now, Orthodox Sephardic prayer books were used in the service.

"It wasn't always easy to get a minyan (in the sanctuary) and it seemed ludicrous to exclude women who wanted to pray," said Saxe.

After holding two successful minyans in late 1983 it was decided to have the new, mixed service every two weeks rather than once a month.

As the basement minyans began to grow five of the synagogue's older members applied for an injunction to prevent the egalitarian service from being held. They claimed the changes violated their property rights to have the Narayever's premises used solely as an Orthodox synagogue and that it was impossible for them as observant Jews to attend services.

After the judge dismissed the case in October 1983, Saxe said, more people began attending the services and the basement became even more crowded.

Finally in April 1984, on Purim, the mechitza (barrier) came down when there were not enough men for a minyan in the upstairs sanctuary and not enough room in the basement for a service. By June, most of the older members had drifted away.

"Prayer is very difficult alone," observed Saxe. "It is much easier in a group. To become part of a group you can't be separated by wooden barriers.

"I found it repugnant to participate in a community where I didn't count," she added. "If I had to go to services and just watch I wouldn't go.

Today women and children join men in all aspects of the services which commence 9.30 a.m. Saturdays and holidays. Saxe said two or three people takes turns leading Shabbat services weekly and that she has aliyas almost every week.

As well as including women in the service, Saxe said they are in the midst of modifying the liturgy to include references to female ancestors, as well as male.

"We try to strike a balance between halacha and the dignity of women," she said.

Saxe said that there are about 50 families on the mailing list and that they get about 30 to 40 people for Saturday services and about 100 on holidays. She said that while participants are not all strictly Orthodox, they all have a commitment to being Jewish.

"We need and welcome new members," said Saxe, noting that a free babysitting service is provided.

"I think Judaism has a lot to offer everyone," she added. "It can help us lead a better life...a richer life."

While the Narayever is still unique, Saxe said she thinks women will become more active as the Reform and Conservative movements move closer together.

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Young man practices ancient craft

Shofar-making is family tradition

By
CAROL GREEN

JERUSALEM[WZPS]— In a tiny workshop above Haifa's main commercial district, a young man practices an ancient craft. The craft is shofar-making — the manufacture of the ram's horn instrument blown annually to welcome the new year and call the faithful to repent.

The cherub-faced manufacturer, Zvi Bar Sheshet, works painstakingly, in accordance with guidelines set down in the Talmud. Dressed casually in jeans and a T-shirt, Bar Sheshet appears an unlikely heir to a 3,000-year-old profession. Yet Bar Sheshet regards his sacred craft with great seriousness. He is one of the few people in the world who manufacture shofars.

For Zvi Bar Sheshet, shofar-making is a family tradition as well. The tradition was begun by Bar Sheshet's illustrious ancestor, 16th-century Spanish sage Rav Yitzchak Bar Sheshet, known as Haribash.

When Haribash left Spain, during the inquisition, to go to Algiers, he noticed that his new community did not have proper shofars. He took it upon himself to solve this problem, and since then generation after generation of Bar Sheshets have been making shofars.

Zvi Bar Sheshet learned shofar making from his father Meir. The elder Bar Sheshet, who recently retired after over 50 years of shofar making, learned the craft as a boy in Casablanca. When he came to Israel in 1946 aboard the ill-fated Exodus, he brought the ancient technique with him and established the Haifa workshop.

As a boy Zvi Bar Sheshet entertained thoughts of becoming an auto mechanic, but he found himself drawn to his father's workshop. As he got older he began spending more and more time in the workshop, first observing and then helping his father. By the time he completed army service, it was clear that he would take up the ancestral trade.

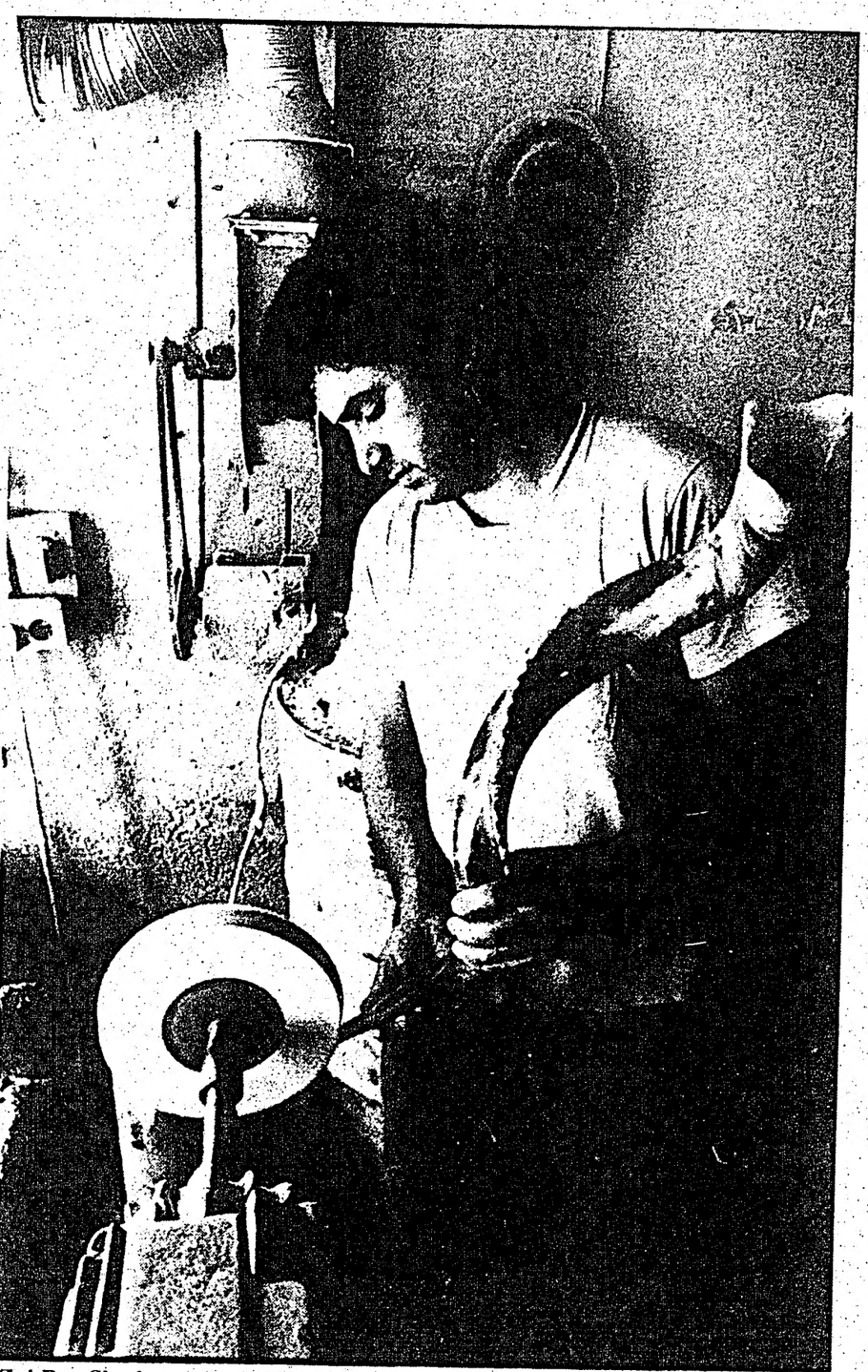
Shofar-making, explains Zvi Bar Sheshet, is a sophisticated and complex endeavor, requiring great care each step of the way. Jewish law dictates procedure at each step. The horns must come from a wild ram or goat and Bar Sheshet orders these horns from South Africa.

Because they are to be used in a sacred ritual, Jewish law further demands that the horns be free from any crack or blemish. Thus horns must be carefully scrutinized before they can become shofars. Bar Sheshet estimates that one ton of horns will yield 100 shofars.

After making his selections, Bar Sheshet brings the horns back to his workshop where they are scraped, cleaned and treated with a softening solution so they can be molded. Once they are softened the horns are hollowed out and sculpted.

For Ashkenazi customers the curl in the horn is also straightened out. This custom grew from the need to have a shofar that could be readily concealed, explains Bar Sheshet. In the countries of Eastern Europe, where Jews lived in constant fear of their anti-semitic neighbors, they needed to develop a shofar that could be slipped into a pocket after use.

The Sephardim, who traditionally enjoyed better relations with their host countries, use a longer elaborately curled shofar, in the natural shape of a ram's horn.



Zvi Bar Sheshet puts the finishing touches on a shofar in his Haifa workshop. [Joel Fishman photo]

But according to Bar Sheshet, the construction of the mouthpiece is the most difficult aspect of shofar-making. Because the shofar is a musical instrument, the mouthpiece must be designed to fit the user. This means taking into account the shape of the user's lips as well as the Jewish community to which he belongs.

Here again, the differences between Ashkenazim and Sephardim are relevant. "The Ashkenazi shofar makes a wailing cry while the Serphardi one sounds a deep resonant pitch," explains Bar Sheshet. Thus the mouthpiece must be shaped accordingly. Moreover a crack in the mouthpiece is liable to make the entire shofar "posul" or halachically unusable, so great care must be exercised in sculpting it out.

After the shofar is completed it is polished to a high gloss, and, on occasion, engraved with decorative designs. Bar Sheshet calculates that it can take up to three days for one shofar to be made from start to finish. A good shofar will last for several hundred years.

At prices ranging from $30 to $70, the financial remuneration tends to be small. Bar Sheshet supplements his income by operating a religious articles shop. A scarcity of softening material is expected to make the process more expensive and Bar Sheshet predicts a shortage of shofars in the coming year.

Despite these difficulties he is not about to leave the business. If shofar making becomes unprofitable, he will do something else during the day and continue at night. "After 14 generations, I don't want to be the one to stop," he shrugs. After all, he wants the business to be around so that his infant son can one day take over.

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לשנה טובה תכתבו

"Pentinence, prayer and charity"

Ancient message still beckons

By
DVORA WAYSMAN

[WZPS] —

When sunset approaches in Jerusalem, on the eve of the Day of Atonement, a stillness overtakes the whole city. There are no traffic noises — not even muted ones — for the whole House of Israel, observant or not, refrains from desecrating this most holy day of the Jewish calendar.

The synagogues, just as all over the world, are filled as the plaintive, haunting notes of Kol Nidre usher in Yom Kippur — the Day of Atonement.

The service in the synagogue on this day revolves around the idea that on the first day of the year (Rosh Hashanah) it is inscribed, and on the Day of Atonement the decree is sealed, what will be our fate for the coming year including who shall live and who shall die and by what means; but, we are told,

"Penitence, prayer and charity avert the severe decree."

Penitence simply means saying one is sorry and repenting, for Judaism does not admit that any human being is free from sin or infallible. We have no institution like the papacy . . . even the most outstanding rabbis enjoy only the authority of the Torah they interpret and can be subject to error.

We all do wrong because we are human. Penitence begins with repairing any injury one may have done to a fellow man in full. Only then can we expect forgiveness from our Creator.

Prayer, the second component of atonement, has its own laws. A Jew is expected to pray three times a day and in a certain way, and not just when the spirit moves him, although spontaneous prayer is also encouraged.

There are different kinds of prayer, but the most frequent is a petition to grant a particular request. Such prayers are not always answered in the way the petitioner hopes, especially when one's attention is focused just on one's own needs and desires.

The chief value of prayer is when the mind of the worshipper is on the act of praying, not the request to be granted. The Hebrew word for prayer is "tefillah" from the root "palal" meaning to judge or intercede.

An important element in Jewish prayer is 'kavannah' (concentration) and it is said that prayer without this inward direction of the mind is like a body without a soul or a husk without a kernel.

The third element necessary "to avert the severe decree" is charity. It is such an important Jewish precept that a whole section of the Shulhan Arukh (the Code of Jewish Law) is devoted to giving charity and all its ramifications.

We are told (Yoreh Deah 247-259) that God has compassion on whoever has compassion on the poor; that it is a religious obligation to give as much charity as one can afford; and that every person is obliged to give charity — even a pauper who is himself supported by charity.

An open "gateway" from the prayer, "He who opens the gate of mercy for us..." from the prayers for Yom Kippur in the Worms Mahzor, Germany, late 13th century. According to tradition, the gates of heaven open on the eve of the Day of Atonement to receive the prayers of every Jew.

By contrast, Jews are told always to try and avoid being the recipient of charity and that it's better to live a life of pain than to be supported by other. Maimonides codified eight degrees of charity, the lowest being when the giver is glum and resentful for being asked to give. The highest degree of charity is when one gives a loan or a job so that the poor person can adequately support himself.

Perhaps the reason why Jews who observe almost nothing else still flock to synagogues on the Day of Atonement can best be illustrated by Rabbi Nahman of Bratslav's parable of the shepherd and the sheep.

The shepherd plays his flute while his sheep graze and seek water. As long as the sheep hear the shepherd's music they are safe. And as long as the shepherd can hear his sheep baa-ing, he can help them if they get into trouble. But when the sheep stray so far that the shepherd cannot hear their call for help, then they are indeed lost.

When darkness descends on Jerusalem, as the long day of praying and fasting draws to a close, it reaches its final crescendo with a blast of the shofar — the ram's horn. Saadia Gaon cited 10 reasons why we sound the shofar, the most important one being for the Ingathering of the Exiles — calling Jews to return to Eretz Israel.

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לשנה טובה תכתבו

Regret past errors

Tashlich represents "affirmative action"

By ABRAHAM RZEPKOWICZ

Judgment on Rosh Hashanah initiates an entire process to promote the growth and development of the relationship between the individual and G-d.

With the musaf service, the entire world undergoes the awesome Divine Judgment that decides the fate of the people in the coming year, individually and collectively.

Upon its closing, which marks nearly a half day of prayer declaring the majesty of G-d and praying for the needs of the world, everyone goes home to celebrate the holiday.

Everyone is confident of having found favor in the eyes of the Almighty. However, this celebration does not mark a conclusion, for now the Ten Days of Repentance begin.

Regret past errors

As mentioned by Maimonides and other authorities, the Ten Days of Repentance are marked by the attitude that judgment is as yet incomplete. The individual is urged to view himself as though his merits are equally counterbalanced by his sins.

He must undergo a stern self-examination and once having recognized what his character requires for improvement, he must regret his past errors asnd resolve to undertake that which is good and proper.

To start off this process, the practice of tashlich (casting off) is generally performed after the minchah service on the first day of Rosh Hashanah itself, unless that day falls on the Sabbath.

Jews go to a nearby body of water and recite various passages declaring G-d's forgiveness and mercy. In one of these passages reflecting on the practice, the prophet Micah declares, ". . . And thou wilt cast all their sins in the depths of the sea" (7:19).

The clothes are shaken clean three times, symbolizing the individual's intent to cast off his sins and remain clean of all transgressions.

The origin of the practice of tashlich is difficult to determine. It is not mentioned as a unique practice by the Talmud, the Gaonim, or other early post-Talmudic authorities.

It is mentioned by Rabbi Yaacov Moellin (Maharil) for the first time. He was one of the leading rabbinic authorities in Central Europe in the beginning of the 15th century.

Moellin explains the practice as based on the Midrash Tanhuma (Parshat Vayera) which relates that Abraham and Isaac were delayed in fulfilling G-d's command to offer Isaac as a sacrifice on Mount Moriah by the presence of deep river on the way.

The river was actually Satan, seeking to prevent their compliance to G-d's order. When they could proceed no further, their cry to the Almighty was anwered, and Satan and the river disappeared.

This line of reasoning links up very well with the use of the Shofar, which also serves as a reminder of that near sacrifice of Isaac and the ram offered in his place.

Historically, however, the connection of bodies of water and prayer are quite common. In the eighth chapter of Nehemiah, a Rosh Hashanah celebration is described in Jerusalem in the revived Jewish settlement following the Babylonian exile.

The Torah passage was read referring to the Day of Judgment, and the people were exhorted not be saddened by its admonitions, but rather to celebrate the holiday, confident of its outcome.

Other such examples can be found in the Exilic and Post-Exilic books of the Bible and in Josephus, as well. Water and the purification that it can affect were considered vital prerequisites in the communication between G-d and His people, whether in prophetic revelation or in prayer.

Water, in general, is a medium which serves to express many concepts and emotions associated with Rosh Hashanah and the Ten Days of Repentance. Rabbi Moses Isserles of Krakow (16th century) remarks that water recalls the primordial state at the time of creation.

All in all, the practice of tashlich in its link to water marks the individual's efforts to rid himself of his sins. However, the attitude with which he approaches the observance is critical.

S. Y. Agnon quotes a rabbinic authority of the 16th century in Days of awe who admonishes that tashlich is not any magical rite to do away with our sins, but an affirmative action indicating that we intend to leave our sinful habits and once again act in accordance with G-d's ways.

The practice is validated only by the spirit with which it is performed, leading the individual to higher spiritual achievements in this season of endeavoring to come closer to the Almighty.

Dan Karr
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לשנה טובה תכתבו

A Sephardi Jew blowing the shofar during the High Holy days at Jerusalem's Western Wall.

Blower of the shofar provided inspiration

By
ZEV GOLAN

JERUSALEM[WZPS]— In the rebuilt Jewish Quarter of Jerusalem's Old City lives an old man whom everyone calls "the first blower of the shofar," despite the fact that shofars have been blown for thousands of years. Rabbi Moshe Segel, now 81 years old, with a long white beard and sparkling eyes, nonetheless earned himself the title.

It was during the British Mandate that local Arabs filed a complaint with the British authorities then governing the Land of Israel. The Jewish prayers at the Western Wall disturbed them, they said, as they walked on the Temple Mount above.

They were especially offended by the blowing of the shofar at the Wall. The British decided in favor of the Arabs and forbade the blowing of the shofar at the Wall on the holy day of Yom Kippur.

"I stood at the Wall and saw that no one was going to blow the shofar," remembers Segel. "I thought: 'The holiest spot in the world, the holiest day, the holiest moment at the end of the day — the holiest act is to blow the shofar.' " Segel found a shofar and borrowed a prayer shawl to cover himself and conceal the shofar. "When I was under the shawl, I knew I had created a free Jewish state. In that little area under the shawl I could act as a free Jew."

Segel blew the ram's horn, concluding the days of awe and atonement that has begun with Rosh Hashanah, at the same time opening a new chapter in Jewish history. All over the world newspapers carried the story of the young man who had been arrested for defying the Arabs and the British mandatory forces.

Events escalated when Chief Rabbi Abraham Kook threatened a prolonged hunger strike on Segel's behalf, and the British were eventually forced to release Segel from prison.

The Jewish world was electrified by the shofar blast. Every year afterwards, until 1948, young Jews, smuggling shofars, streamed to the Wall and every year several were arrested for following in Segel's footsteps by illegally blowing the shofar.

Segel's act of civil disobedience was one of the first steps in the direction of the war the Jewish community was to wage against the British — and even today it remains a symbol in the minds of most Israelis of the patriotic fervor that has inspired three generations of Israelis. That one blast stirred Jews as no other had, and the British soon learned to fear the fury of an aroused Jewish populous.

"The Shofar," says Rabbi Segel, "has from before the time of Joshua been a symbol of national courage and strength. The shofar is, too, a religious tool inspiring awe and repentance." Of course, Jewish legend also assigns the shofar the role of harbinger to the Messiah, and some Israelis believe the shofar fulfilled that role in the hands of Segel and his 'followers.'

Comments Segel: "Some people do say Israel is a sign that the Messiah is on his way, but others say we must sit and wait patiently for G-d to bring the Redemption. I say that as a healthy, creative people fulfilling a role in history we needed, fought for and won a state.

"Returning to our Land, settling it, building a great state, gathering our people from around the world — these are the basic needs and glories of our nation, regardless of when the Messiah is coming."

During the 1948 Arab siege of Jerusalem, Moshe Segel was put in charge of the city's food distribution. In the 1950s he relocated to the agricultural Kfar Habad to work the land and help absorb new immigrants. Then in 1967 he became the first Jew to resume residence in Old Jerusalem.

He continues to blow the shofar on Yom Kippur near the Wall, at the gate to the Temple Mount and Rabbi Segel is still an inspiration to the many young Israelis from all over the country who congregate in his apartment.

"I don't know if I affected history or not," Segel muses. "But I had no choice. As I look back, take an accounting as Jews do on Rosh Hashanah, perhaps I could have led an easier life.

"But if our people was suffering, my place was with them. If our people was moving towards its goal, I could not help but move with them. And if we are making history here in our land, then how could I be elsewhere?"

לא טוב היות האדם לבדו

It is not good for the man to be alone

Gen. 2:18

It's not that there aren't plenty of people around. We elbow one another on sidewalks and pile up in traffic jams. We fight lines at the movies, at banks and supermarkets, and on commuter trains.

But many of us feel terribly alone.
We pass each other with headphones clamped to our ears, yet we call talk shows in the hope that someone will listen to us. We flock to singles' bars and we place ads in papers, searching for someone to love.
In our old age, we endure solitary, anxious days and nights.

Where is everyone, when we are so alone?
Jewish tradition has had an answer for a long time:
Do not separate yourself from the community.

It's easy to find reasons to stay uninvolved.
Because the community—religious, political, charitable or cultural institution—is imperfect, sometimes even exasperating.
But frustrating and slow-moving though the group may be, it is our best hope.

We have no other choice.

If we only take what we need from the world, and never risk the disappointments involved in trying to give something in return, the world is going to pass us by.
We will all be the poorer.

Communities are shaped by their members; to change them we must belong.
We have to take that chance.

And that doesn't mean simply paying dues, taxes, membership fees.
It means engaging ourselves.
Voting, even though there is no perfect candidate.
Volunteering, even if the task seems huge and our contribution thankless.
Joining together— to celebrate; to comfort, to study and to pray.

יקשרו כלם אגודה אחת ויהו מכפרין אלו על אלו

Let them only band together and they will redeem one another.

Midrash Rabbah on Leviticus 30:12

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לשנה טובה תכתבו

Kol Nidre exudes mystical attraction

CANTOR PAUL KOWARSKY of Toronto's Beth Tzedec Congregation explores the mystery and majesty of Kol Nidre, which, he says, draws upon our memories, our longings and our hopes as Jews.

* * *

The entire Kol Nidre ritual is absolutely fascinating. No one has been able to determine just where and when Kol Nidre originated and under what special circumstances, if any.

We do not know who the author was, whether the original language was Hebrew or Aramaic, nor exactly when or how its long struggle for acceptance into the Yom Kippur liturgy was won. There are many theories, myths and legends woven around both the text and the melody.

Tradition has it that the Kol Nidre is chanted by the Ashkenazim, in a melody of tremendous spiritual impact. However, few of the millions who experience this impact every year, are aware of the controversial history of Kol Nidre.

Kol Nidre is not even a prayer. It is a legal formula for the annulment of certain types of vows. The name of G-d is not even mentioned in Kol Nidre. The language is a mixture of Aramaic and Hebrew. The style is prosaic but the wording is somewhat technical.

Moreover, although Kol Nidre has become virtually synonymous with Yom Kippur, it is not, strictly speaking, part of the Yom Kippur liturgy. It is an introductory declaration, which must be recited before the sunset. This declaration, as it were, ushers in Yom Kippur.

Melody stands out

Why the whole ritual for the dispensation of vows could have, in the first instance, been associated with Yom Kippur, is strange. The Talmud mentions that he who wants his *future* vows to be null and void, should declare this on Rosh Hashanah, not Yom Kippur. In fact, the entire practice of annulling vows was attacked and condemned by Talmudic scholars through the centuries. This is really a separate subject for study.

In the text of Kol Nidre, the verbs are all in the past tense — "all oaths, vows, . . ." which we have "taken, made, given, . . ." (in the past) shall be rendered null and void. But the time period is "from this Yom Kippur until the next." Total grammatical disorder is clearly evident.

Besides Jewish scholars and teachers who opposed the Kol Nidre because of its purported annullment of vows, there was also opposition from Christians, who condemned the Jews because of the Kol Nidre — Why? Jews, said the Christians, are permitted by their religion to perjure themselves in their dealings with Christians, and then on the holiest of nights — on Yom Kippur, they may clear their consciences merely by reciting the Kol Nidre.

The Jewish defence of Kol Nidre has always been, however, that the declaration of annulment applies only to vows relating to man's relationship with G-d, and not between man and man.

Kol Nidre was also one of the early targets of the Reform movement, which arose in the 19th century in Germany. In 1844, the first conference of Reform leaders decided to expunge the ancient ritual entirely from the Yom Kippur liturgy. However, in the most recent editions of the Reform Prayer books, Kol Nidre has been restored with its full text.

Cantor Paul Kowarsky

Perhaps the main task of the chazan is to render the liturgy more meaningful through song and music. It is considered vulgar to use a melody which has no integral relationship to the text, merely to introduce a lovely tune.

Kol Nidre is itself the outstanding exception to that rule. It is the melody that stands out, that touches the heart, that moves the congregation. The words add absolutely nothing to the mystical, spiritual attraction of the melody.

As we have seen, the words really constitute a dry, legal formula, which need careful thought and interpretation to make them meaningful. The strength and endurance of the Kol Nidre melody comes from an association with poignant moments in the Jewish past, and draws upon our memories, our longings and our hopes as Jews.

Let me mention some of the legends and theories associated with the origin of Kol Nidre.

According to one theory, the text of the Kol Nidre originated in Spain during the 15th century, when the Marranos were asking for dispensation for having taken vows of faithfulness to Christianity in order to spare their lives. This theory is not sound — a) because we know that the text was already in use in the 8th Century and b) because many Sephardi communities, which were much closer to the Spanish Jewish tradition than were the Ashkenazi, European Jews, did not recite Kol Nidre at all.

There is another legend (also involving the Marranos) which propose that the Kol Nidre melody originated as a series of phrases used as a code for Marranos. When a Marrano attempted to enter one of the secret Yom Kippur services, he was made to pass from one watchman to another.

Achieves grand status

He would chant a phrase, and would receive the next phrase in response. He would then be directed to the next watchman until he reached the actual service and joined his fellow Marranos, who were risking their lives to be Jews again on Yom Kippur.

This is an attractive story — but it has failed to win much support. Why? Even in the Sephardi communities where Kol Nidre *is* chanted now, the melody used is not our traditional Ashkenazi melody. In fact there are two current Sephardi melodies used for chanting the Kol Nidre — one is for the Western and the other for the Oriental communities. Both melodies are based on the S'licha mode.

The history of the Kol Nidre melody is as obscure as that of the words. A. Z. Idelsohn, the great Jewish musicologist, in his book, Jewish Music, suggests that the musical phraseology of Kol Nidre can be traced to the Gregorian Chants (the Catholic liturgical chants codified by Pope Gregory I in the 7th Century), and to the Minnesingers (the medieval German poet-musicians who were active from 12th to 15th Centuries).

Since Kol Nidre is neither a prayer nor a hymn, it is difficult, from a liturgical point of view, to understand why such an elaborate chant should have been provided for it in the first place.

Idelsohn suggests that perhaps the chazanim were obliged to improvise a melody because of certain legalistic and practical considerations: the chazanim had to begin Kol Nidre while it was still daylight, and prolong its recitation until sunset. Moreover, in order to enable the late-comers among the congregation to hear Kol Nidre, they would have to repeat it several times. In the course of time an elaborate melody of 14 motifs evolved.

Whatever the origin of the Kol Nidre melody may be, it is impossible to explain the melody's mystical attraction. This is the Jewish song par-excellence, and it achieves its grand status without any help from the text.

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לשנה טובה תכתבו

Communities in Scandinavia, France

Foundation hopes to reinforce Jewish identity

NEW YORK — A pilot project designed to reinforce Jewish identity in dispersed Jewish communities of Scandinavia and France has been announced by the Memorial Foundation for Jewish Culture.

According to Philip M. Klutznick, foundation president, the program will be targeted for persons 25 to 45 years of age since they are the "least involved in Jewish communal life in Scandinavia and France, yet they possess considerable potential for the future of Jewish life there."

Philip M. Klutznick

The foundation, established in 1964, says it helps assure a creative Jewish future by fostering the preservation and transmission of Jewish culture throughout the world.

The goal of the project, Klutznick said, "is to create a continuing group dynamic and interchange that will help the participants deepen their knowledge, understanding and commitment to the Jewish community so that, ultimately, they can be integrated into the existing Jewish community and assume leadership roles."

The report will take the form of a series of video films that will focus on The Jew and His World from the perspective of Jewish life in dispersed communities.

Since the Jewish family is the most critical institution for Jewish survival in these dispersed communities, the foundation will initiate the project with a pilot video film on The Jew and the Family. The family has special relevance for the targeted 25-to-45-year age group.

Dr. Jerry Hochbaum, executive director of the foundation, said, "to sustain these dispersed Jewish communities, the vital need is for adequately trained and deeply motivated personnel. Here, the foundation has already achieved notable success."

In Oslo and Helsinki, rabbis, trained in Israel with foundation help, have in a short time revived and transformed both the religious and general Jewish life, he said.

"Oslo had not had a full-time rabbi in almost 20 years. Israel-trained Rabbi Michael Melchior came and opened the first Jewish kindergarten in Oslo since the Holocaust, revitalized the afternoon Hebrew school and reactivated the Jewish youth groups.

"In Helsinki, Rabbi Ove Schwarz has reorganized the all-day elementary Jewish school, in which close to 85% of all Jewish youth in the community are enrolled," Hochbaum said. "Rabbi Schwarz served not only as Helsinki's Jewish spiritual leader but also as its shochet, mohel, Jewish educator and youth worker."

In the area of informal Jewish education, the Nahum Goldmann Fellowship will provide an intensive experience in Jewish learning and living at a 3-week summer institute in Europe for the cultural advancement and leadership development of a carefully selected group of outstanding young Jewish men and women in Europe.

"Dr. Goldmann was a founder and president of the foundation," Klutznick said. "One of his most cherished goals for Jewish life was to train qualified leadership and attract the most talented and intellectually gifted Jews to contribute to Jewish life."

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לשנה טובה תכתבו

Former prisoner tells of dragnet late in war

Nazis would have murdered Allied Jewish PoWs

GENE TELPNER is a well-known Winnipeg journalist who tells of some of his experiences as a prisoner of war during World War II.

* * *

Stalag Luft One, a Nazi prison camp for air force officers in what is East Germany, was the final destination for more than 10,000 American, Canadian, and British air force officers who were shot down in combat over Nazi-occupied Europe.

The recent court cases involving Ernst Zundel and Jim Keegstra made me turn to the diary I had kept hidden from the Germans during my 13 months as American prisoner of war No. 4471.

No Holocaust? That's the lie being spewed by the Zundels and Keegstras of the world. As an American Air Force officer based in England, I recall full well we were aware of the location of all the concentration camps and knew what was going on in them.

So much aware that the commanding officer of our Eighth Air Force bomb group told air crew members of the Jewish faith to get alternate identification "dog tags" to eradicate any Jewish identification.

I clearly remember an American intelligence officer telling us at a briefing that religion was the first question asked by the Nazis of an American captive.

If the reply was "Jewish," it could possibly mean death in a concentration camp. As a result, most of the Jewish officers I knew in our B-24 bomber group had new identification tags made to avoid such a fate.

After being shot down by Messerschmidt fighter planes and seriously wounded before bailing out April 8, 1944, over Germany, I remember the first question asked me by my captors was "what is your religion?"

Under rules of capture, all we were supposed to reveal was our name, rank and serial number. By January and February of 1945 with Allied forces closing in on Germany, there was no doubt that the Germans were losing. But no one dreamed that the hand of Hitler's war against the Jews would now reach behind the barbed wire of a prison camp for officers "protected" by the Geneva Convention.

There was no formal announcement, but by late February of 1945 it was obvious that the Germans were intent in rounding up all Allied war prisoners who they believed to be Jewish.

A special barracks was set up on the grounds of Stalag Luft One for these officers. And a detachment of Nazi guards, who we believed to be from the Gestapo, were assigned to segregate the Jewish officers.

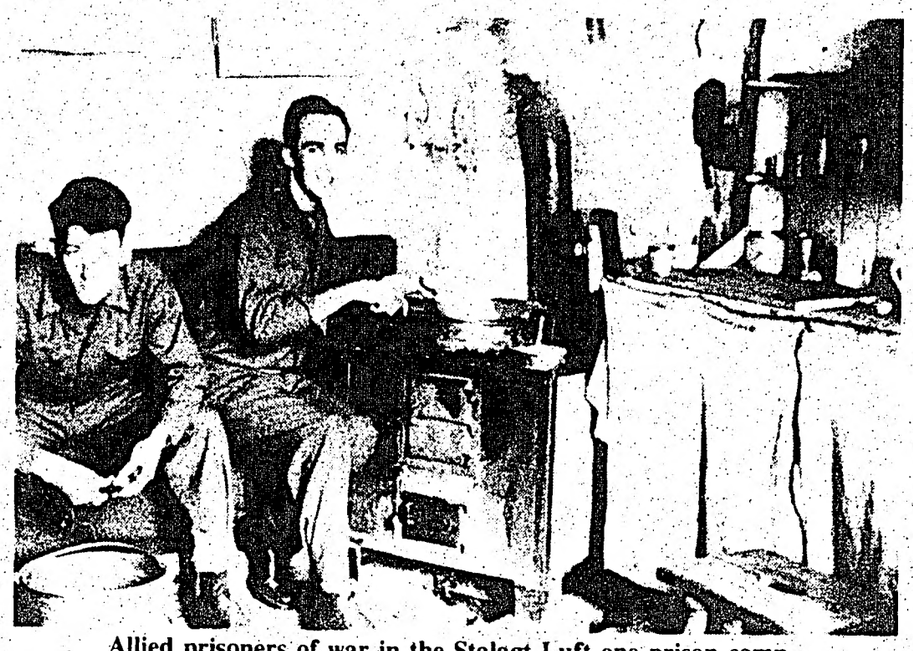
The first men transferred to this barracks were those from various fighter or bomber groups who had never changed their dog tags. Some of those identification tags contained the letters J or H, which meant Jewish or Hebrew.

Most of us had been stripped of our air force identification tags on capture. But the Germans had obviously kept records of what was inscribed on them.

Step 2 was much like the hijacking of the TWA plane to Beirut. The Nazis took away officers with "Jewish sounding names."

The third step was a circumcision inspection. A medical officer in the British forces succeeded in convincing the camp commandant that circumcision was a practice carried on by many faiths, not just Jews.

And there was a final step. The Nazis tried to persuade some of the captive Americans to tell them if there were Jewish officers who had escaped the dragnet.



Allied prisoners of war in the Stalagt Luft one prison camp.

Whether or not this succeeded I'm not really certain today, although there was one American lieutenant I suspected was an informer.

The Jewish officers transferred to this "special" barracks, according to my information, were to be "transferred" to another camp. That special camp could only have been one of the concentration death camps where killing was going on until the very last minute of the war.

What saved these Allied prisoners from such a fate? I believe it was the fact there was secret communication we had with hidden radio sets to advancing American and British forces.

Within a few days, flights of high-speed British Mosquito aircraft dropped thousands of leaflets around Stalag Luft One. These leaflets were warnings to the guards that if a single prisoner was harmed, the guards would be held personally responsible. It also told the guards that their names were known.

Even though Hitler Youth detachments were sent out to gather up the leaflets, many guards who knew the war was coming to an end showed us leaflets they had saved.

When the Russian army liberated us, hundreds of concentration camp survivors crawled to the barbed wire surrounding our camp begging for food. They were the lucky ones.

In my memory, Nazi Germany was one big grave and prison. I was there; Keegstra and Zundel didn't see what I saw.

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לשנה טובה תכתבו

Jerusalem models offer understanding

By
YITZCHAK DINUR

JERUSALEM [WZPS]— Jerusalem occupies such a place in world thought and in Jewish messianic expectations that there are many literary descriptions of the city, both as a heavenly city existing for all time and as a rebuilt Jerusalem which will arise in messianic times.

It is therefore not really surprising that a number of detailed models of Jerusalem have been made, models of the real Jerusalem as it was at various times in its history.

This brings us to the model of Jerusalem as it was in its Second Temple heyday in 66 C.E., just prior to the revolt against the Romans. This model is situated in a garden belonging to Jerusalem's Holyland Hotel. It covers about 400 square metres on a scale of 1:50 and has been made of the kinds of materials used then — marble, stone, wood, copper, iron, etc.

Both literary and archeological sources were referred to for its construction, which was lovingly supervised firstly by the late Hebrew University archeology professor of Mordecai Avi-Yonah and currently by Prof. Yoram Tsafrir, also of the Hebrew University.

Architect praised

This model is updated as new archeological finds come to light. It is most exciting to walk around the detailed model and to contemplate the grandeur that was Jerusalem at that time.

The next model is of Jerusalem 18 centuries later, as it was in the 1860s. It was constructed by a young Hungarian, Stephen Illes, then living in Jerusalem, for an international exhibition in Vienna. At the time, Illes was highly praised for his model's accuracy, but later the model was forgotten.

It has only recently been rediscovered by two Hebrew University students of geography and political science who used historical leads, and geographers' and librarians' contacts to locate it gathering dust in the Palais Wilson in Geneva.

Its present owners, a Swiss evangelical association, have agreed to lend the model to the Jerusalem city council for 10 years. It will be exhibited in the Jerusalem Citadel Museum, near the Jaffa Gate of the Old City.

The 18-square-meter model shows the first neighborhood outside the Old City and the first signs of modernization: the telegraph wires leading up to the Jaffa Gate.

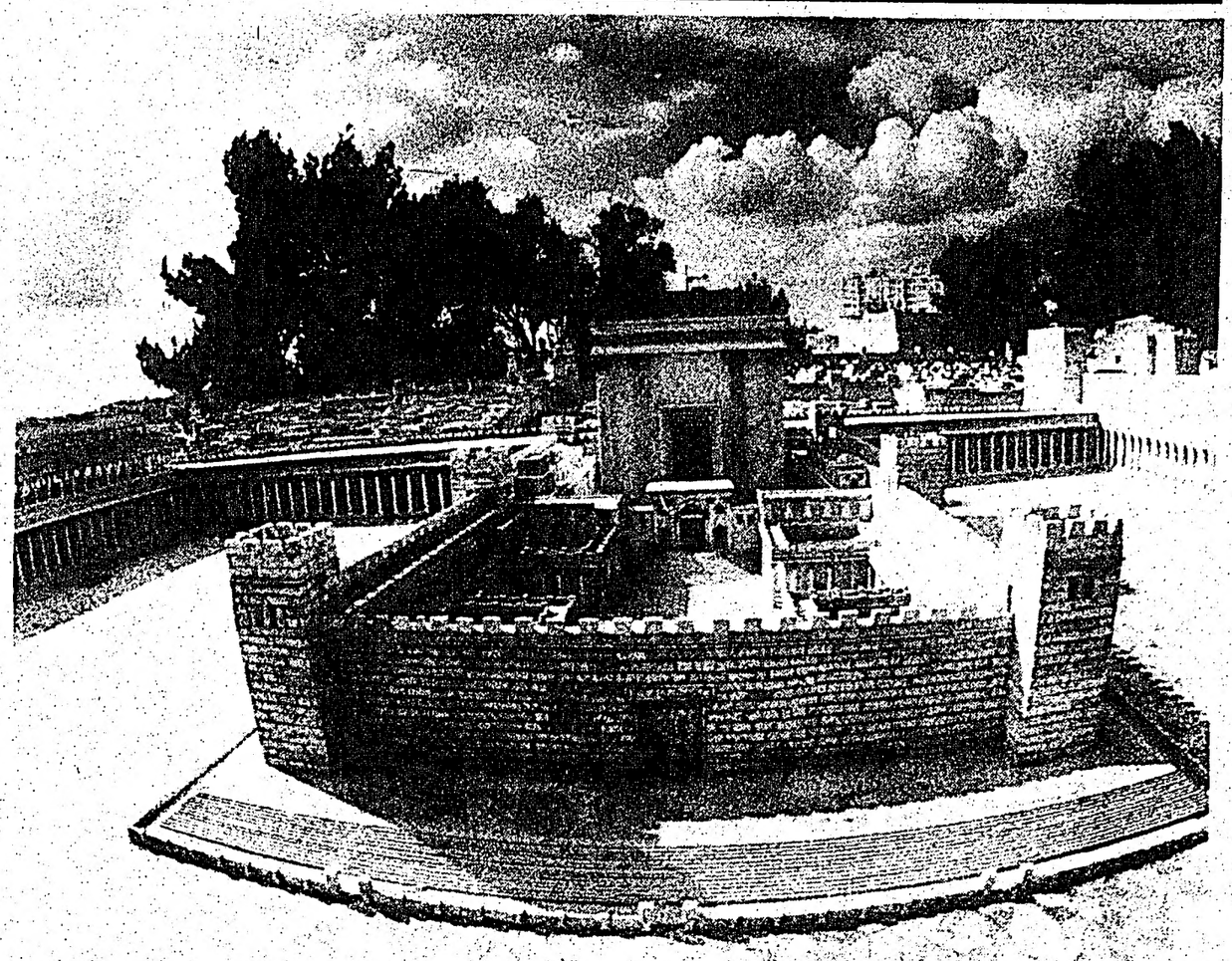
If a city engineer could literally see the structure of his city, he would be able to plan much more rationally. This was the idea behind the inspiration of Jerusalem City Engineer Amnon Niv to have a model of today's Greater Jerusalem.

Careful photos of Jerusalem were made to enable Dick Harvey, an expert American model builder, on the staff of the Haifa Technion to construct a model of total size 8 x 12 metres, in small movable sections of 70 x 70 cm each, and with removable model buildings.

This model of modern Jerusalem is already being used by Niv who intends to put it in a suitable building in downtown Jerusalem, where it can also benefit students of the Bezalel Academy of art and architects in their work.

Such models enable the ordinary person to enjoy something they could otherwise not conceptualize. They also give an idea of how various designers, planners and architects have thought of Jerusalem in three different periods of its history. Even though modern Jerusalem was not planned as a whole, the model of the present-day city will facilitate correction of some of the mistakes which have occurred.

Today, Jerusalem is the largest city in Israel, as well as being the country's capital. This is a practical fact and not a mystical construction of the messianic era. The models of this city are both a guide and tool for the planner and an inspiration for its citizens and for those outside it who "pray for the Peace of Jerusalem."



Mordechai Avi-Yonah's model of Jerusalem during the Second Temple period is situated in a garden at the Holyland Hotel in Israel's capital.

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לשנה טובה תכתבו

8th century feast marks anniversary

By
CARL ALPERT

JERUSALEM —

How can one vividly dramatize the life and times of the civilizations of yesteryear? How can one instill life into old stones and recreate the color, the sounds, even the tastes and odors of 1,000 years ago and more? The Israel Museum, celebrating its 20th anniversary, found a way.

The story began in the distant past. Twelve hundred years ago the Umayyad empire exercised Islamic control over a major portion of the then known world — from France and Spain in the West, to India and portions of China in the East — an empire greater than that of Rome at its zenith.

From his seat of authority in Damascus, Caliph Hisham Ibn Abd al-Malik decided to build a winter palace for himself in the lush tropical oasis of Jericho, a place worthy of a potentate such as he.

His workmen labored for 19 years, and their creation measured up to all the caliph's expectations in its beauty, its luxury, and even its "modern" appurtenances like the heating instalations for the palace bathhouse.

Caliph Hisham celebrated the dedication of the huge complex in the year 743 CE with a banquet to which he invited the elite of the empire. His chefs produced a repast right out of the Thousand and One Nights, including such delicacies as maghmuma a-la-walid, baby eggplants stuffed with pigeon meat and pine nuts, baked with a sauce of tehina.

There was also stuffed quail, roast lamb and other choice morsels. Huge stacks of freshly baked pita, produced on open fires located in a corner of the premises, were rushed to the dining room tables.

Entertainment was all that might have been expected, with dancing girls and music. The guests feasted and drank and danced the night away.

All that happened in the 8th century. Alas, not long after the great event a terrible earthquake devastated the palace, and it remained buried in all its shattered splendor until 1936 when archeologists began to excavate and discovered the magnificent architecture and carved stone and superb mosaics. Later, King Hussein attempted to hold royal functions there.

Thousands of tourists have since visited what is left of the old-new palace, but it was not until this year that the spirit of the caliph was truly invoked when the Israel Museum decided to utilize the site for a re-creation of the original dedication banquet, down to the last detail.

It was all there. Arab women crouched in one corner, kneading and rolling the dough flat, and casting the huge crepes over the fire, where they were quickly open baked and served to the dinner guests of the Museum.

The maghmuma a-la-walid was there, and the stuffed Jericho quail and Umayyad sweets. The Caliph had provided the physical setting. The culinary arrangements were placed in the hands of The Jerusalem Plaza Hotel, and despite enormous logistic and refrigeration difficulties, the hostelry lived up to the reputation its chefs have already established in Israel.

And the entertainment was provided by folklore troupes representing Arabs, Druze, Circassians and Yemenites. Plaza waiters and waitresses, dressed in colorful costumes, poured wine from clay jugs which, like the olive wood cutlery and the hand-painted dishes with themes based on the Hisham mosaics, were all especially made for the occasion.

Every effort was made to duplicate the meal in authentic fashion as well as the atmosphere of 1,200 years ago — but with one major difference that Hisham might not have understood. This was all kosher.

It is difficult to believe that the magnificent Israel Museum is only 20 years old, for in that short period of time it has emerged as one of the great galleries of the world, reflecting history, art, culture, ethnology — the sum total of a proud heritage of human creativity.

The banquet at Jericho was an indication of the imaginative adminstration which the museum enjoys.

And how do we know that all this took place? Because we were there — in 1985, not the 8th century of course, together with some 700 friends and supporters, of the museum from far-flung parts of the world, more extensive even than that of the Umayyads, who feasted and drank and danced the night away.

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לשנה טובה תכתבו

Reproductions "tangible link with the past"

Interest in ancient coins creates new business

By
GADI BEN-ZUR

JERUSALEM — The cheapest toy you can give a child in Israel today is money. Jars and jars of it.

With triple-digit inflation, coins are diminishing in value at such a rate that they are hardly worth carrying around. So these days, almost every household has its jars of coins — practically worthless except for their entertainment value in the nursery.

"When we arrived here in 1978," said an immigrant from the United States, "we bought a brand-new, 5-room penthouse apartment in Jerusalem. Today, the money we paid for it wouldn't cover half a week's shopping at the supermarket."

Painless history lesson

In those days, there were about 600 agorot to a dollar. Today, there are over a million.

Ironically, though, as modern Israeli coins become worthless almost before you can spend them, ancient coins found at archeological "digs" around the country are increasing in value.

Of course, not all the ancient coins discovered at these "digs" find their way into museums. Most are, in fact, sold on the private market to coin collectors and jewelers.

The most common of the ancient coins on the market these days were minted by the Roman emperors — Emperors Constantine, Severus Alexander, Diocletian and Maximianus — around the 3rd and 4th century.

The Roman emperors weren't the first in the business of producing coins. The Greeks, the Hebrews and the Macedonians, of whom Alexander the Great was the favorite son, were producing coins long before the Romans arrived on the stage of history.

Perhaps one reason why Roman coins are found in relative abundance by archeologists today is that Rome, too, experienced periods of hyperinflation, which led to massive mintings of coins — and consequent devaluations.

Curiously, many of the causes of Rome's inflationary spirals are similar to those in Israel today — wars and the tendency of both societies to live beyond their means.

But while Israelis today indulge themselves in international travel, electronic gadgetry and high living, the Romans were obsessive consumers of expensive silks, spices, slaves and entertainment.

"There has recently been an upsurge of interest in ancient coins," says Moshe Volk, a Jerusalem-based jeweler and coin dealer, who is cashing in on this new fascination.

Volk was "turned on" to the idea of reproducing ancient coins because he realized that his own fascination with with these pieces of antiquity would be shared by millions of others who regard the Holy Land as their spiritual home.

"Perhaps," he says, "my fascination with these antique coins was heightened by the fact that I was actually handling objects which had been handled by my ancestors thousands of years ago.

"The coins themselves are a concrete expression of Jewish history. Some date from the very beginning of the Second Commonwealth, others are from Hasmonean times. Still others were minted by King Herod and King Agrippa, or during the ill-fated revolts by Jews against Rome.

"But original ancient coins in good condition are probably out of the reach of many people who would treasure such objects, so I decided to make them available to the widest possible audience by reproducing them, using the very latest technology available."

Now he is ready to share his treasures with the world — and, perhaps, provide a painless history lesson in the process.

Says Volk, who taught mathematics at Adelphi University in New York before moving to Israel with his wife and six children: "These coins are a tangible link with the past. And researching the origins of the coins for the brochure which accompanies each set of reproductions is a challenging intellectual exercise."

Perhaps in a couple of thousand years time, one of his descendants will be sitting in Jerusalem researching the authenticity of coins issued by the national unity government of Israel in 1985.

Coins from the first Jewish war against Rome and the Bar-Kokhba revolt, from a collection of ancient coin reproductions produced by Moshe Volk, Jerusalem.

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לשנה טובה תכתבו

Jamaica, Toronto shared great rabbi

By VIVIENNE MUHLING

KINGSTON, Jamaica — British-born Rabbi Solomon Jacobs came to Toronto from Kingston, Jamaica, in 1901 to take the pulpit at Holy Blossom Temple. During his 19 years at Holy Blossom, he became one of the great personas of the entire Toronto community.

His sermons were considered brilliant. Non-Jews as well as Jews came from far and wide to hear him preach.

In 1956, during the temple's centennial celebrations, Jacobs' family was presented with a scroll that praised his "remarkable gifts of heart and mind to the well-being not only of this congregation and the Toronto Jewish community, but of all men, whatever their race or creed."

These virtues seem to have been particularly applicable and cherished during the 47 years he ministered to Kingston's Spanish and Portuguese Congregation.

Anti-semitism is rare in Jamaica, and there is considerable intermarriage, but authorities there say that the majority of such families practice Judaism. A leader of Rabbi Jacobs' stature, with his total respect for all humanity, must have done much to enhance harmonious relationships in Jamaica.

The synagogue where he held tenure was consecrated in 1750. It was destroyed by fire, along with two other synagogues in a great earthquake that devastated Kingston in 1907. The present synagogue, consecrated in 1912, was built on the site of one of them.

This synagogue is an amalgam of three congregations, and numbers both Sephardim and Ashkanazim in its membership. It has several unusual features, and possesses many beautiful artifacts that are in general use, and which give the synagogue an aura of being much older than its actual 63 years.

Two Ner Tamid hang above its ark, symbolizing the unity of the Sephardi and Ashkanazi congregations. There is no longer a full-time rabbi. Services are generally led by the "spiritual leader," Ernest de Sousa. This "United Congregation of Israelites," he says, "truly reflects the Jamaican national motto, which is Out of Many, One."

The most impressive physical legacy of the amalgamation is the magnificent array of 13 beautiful Sifrai Torah, the largest collection that this writer has ever seen in one ark. Some of them are more than 260 years old, as are the silver bells and some of the other traditional ornaments that adorn them.

Then there are the handsome 8-foot high brass candlesticks. They once illuminated services at the Portuguese Synagogue on Princess St. where Jacobs officiated from 1852 to 1899. That synagogue was consecrated in 1789. The candlesticks were donated in 1793 by Abraham Rodrigues de Leon.

Rabbi Solomon Jacobs served with distinction in Kingston, Jamaica, and Toronto.

Kingston's synagogue has a central bima and lovely dark, polished wood seating. One of its most remarkable features is the sand-strewn floor. This is thought to be a remembrance of the first tabernacle, when the Israelites were still in the wilderness. However not all scholars subscribe to that premise. Some consider it a reminder of the promise "ye shall multiply as the sand."

Very few of the world's synagogues continue the sanded floor tradition. They are mostly to be found in the Caribbean — Caracao, St. Thomas and the Virgin Islands all have sand strewn synagogue floors. They are also to be found in Panama, Peru and Amsterdam in Sephardi synagogues.

Some say Jews have been in Jamaica since the days of Columbus. While there are no precise records that go back that far, there certainly was a synagogue in Port Royal during the latter half of the 17th century. Standing in the present Kingston synagogue, amid all its artifacts, the awesome continuity of the Jewish people can be strongly felt.

Looking at the impressive bust of Solomon Jacobs in Holy Blossom's upper hallway, the rabbi who is a distinguished figure in both the history of Jamaican Jewry and in the Toronto Jewish community, this writer felt grateful for the palpable links that unite our people across the centuries and around the world.

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לשנה טובה תכתבו

Oleh: Despite everything, there's just no place better

By
VIC ALHADEFF

JERUSALEM —

A year has passed since I and my family came on aliya, and I would like to indulge in a moment of reflection on what coming to live in Israel has meant for us.

It has been tough — of that let there be no doubt — but it has been worth it; on that we are equally adamant. In an endless variety of ways it has been difficult — on a bureaucratic level, on an economic level, on a people level.

But whether you manage to negotiate your way through the maze of complexities and idiosyncracies which test your stamina and your staying power depends very much on one factor and one factor only — your attitude. For ultimately, it is your attitude that is going to determine how — and whether — you will emerge from the frustration and exasperation with your sanity reasonably intact.

But once you do, once the tangle of administrative procedures and nagging problems begins to dissipate into a more manageable perspective, the reason you came to Israel — which has been buried somewhere since you stepped onto the tarmac at Ben Gurion Airport — begins to resurface.

The indomitable spirit of its people is part of what makes Israel unique.

After months of disorientation and, forgive me but what I can only describe as discombobulation (which is exactly what it sounds like!), things suddenly begin to fall into place. It is impossible to pinpoint the date or scientifically define the changes, but for no apparent reason, you begin to realize and understand and feel that this is in fact where you belong. That this weird and wonderful land is home.

When I bought my car, I was told to report to the agent at 5 p.m. to take delivery; two months after ordering it. I arrived, as I would have in Johannesburg, at 4.45 p.m. and was told to take a seat. At 6.20 p.m. I glanced out of the window to see the branch manager washing my car, which had just drawn up outside.

I eventually drove away in my proud new vehicle at 9 o'clock that night — and was the first in a long queue!

More recently, I was returning home by bus late one night, when I fell asleep and awoke three kilometres past the street where I lived. It was after midnight and I was the last passenger on the bus. As I was getting off, the driver obviously understood my situation for he unhesitatingly beckoned to me to get back on and without a word turned the bus around and drove the three kilometres back, dropping me virtually at the door of the absorption centre, where we were living at the time.

These two minor incidents are two sides of the same coin. They are two sides of living in Israel. Certainly the first is annoying, but by the same token, the second could only happen in Israel.

The saga of the Ethiopian Jews brought home shows, as no flowery speeches ever could, what makes this country special. The United States poured millions of dollars into Ethiopia, to be sure, and every grain of wheat is obviously desperately needed. But it is far easier to give a donation and in a trice absolve yourself of any further obligation or responsibility. It is a lifelong commitment, however, to give your hand, to take those in need into your home and make their problems your problems.

They were Jews in a desperate plight and Israel came to their assistance. The fact that the country acted so selflessly during probably the gravest economic crisis it has known, only enhanced the magnanimity of the deed.

Space does not permit me to recite a long list of episodes portraying what makes living in this country unique. Suffice it to say that it is not possible to appreciate fully what it means to live here unless you live here, because only then — and not until then, no matter how many visits one makes — can you experience it at a grassroots level.

Obviously, there is a great deal that needs to be put right, and one constantly hears criticisms levelled at this country, some more justified than others. But it is a young country, and it is illustrative to take note of the stock Israeli reaction to any problem, no matter how serious: Yihiye beseder — it will be okay.

This is Israel — where the right of every point of view to be heard is fiercely protected, where everyone is both highly tense and disarmingly casual; where children, democracy, felafels, chutzpah, music, controversies, bus drivers and news bulletins reign supreme. For us, the Jewish people, it is home. We're glad we came.

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לשנה טובה תכתבו

"Experiment which did not fail"

Is the kibbutz exportable to other cultures?

DAVID TWERSKY is the editor of Shdemot and a member of Kibbutz Gezer. In the following article, which appeared in Sefer Hashomer Hatzair, Twersky explores the question of whether the kibbutz is exportable.

* * *

There is a long and ongoing debate within the kibbutz movement, one our friend should take heed of. It concerns the question of whether we are actually part and parcel of an international movement to change society, to create something new.

That sentiment has become increasingly difficult to sustain as the decades have unfolded for all kinds of good reasons. And yet the question persists: to what extent is kibbutz an experience capable of being adapted to other cultures; to what extent is it an experience, though growing out of a particular milieu that has parallels in other cultures; to what degree does it belong to the specific time and place of its origin?

To what extent can the kibbutz experience be adapted to other cultures?

Remake their lives

Those who deny that the kibbutz is, as it were, an international ethic speaking through the Jewish particulars, place it within another context: it demands a meaningful context because it cannot merely be said to be. It means something. They usually point to the deep roots in the Jewish past and the Zionist national embrace as singularly distinguishing features.

One is reminded of the debate on the role of the Jewish working class in the Russian Social Democratic Party: the anti-Zionist Jewish Workers' Bund rejected the assignment given it by the majority. We do not exist to translate the party line into Yiddish, they maintained, a task later accepted without hesitation by the Yevsektzia, the Jewish section of the Communist Party.

The Bund insisted on a right to a unique voice of its own. Plekhanov and other unsympathetic Russian Marxists dubbed them "Zionists with sea sickness" in return. Is kibbutz a unique Jewish voice within the socialist choir, or a universal harmony transposed into the minor Jewish key?

The choice for kibbutz isn't black and white. Even a kibbutz thoroughly conscious of and at home with its Jewish heritage and vocation may be of some emulative value to those women and men of goodwill the world over who seek a way without blood to remake their social lives and the lives of their nations.

When Arthur Koestler and Ignazio Silone and countless other ex-communist intellectuals began to move away from Stalinism, they coined the term "the light that failed." *Light* would become interchangeable with *god* or *experiment*.

And in that terrible decade, the 30s, when human possibility seemed a fragile flower caught between the hell of Hitler and Stalin's Siberian frost, Martin Buber pointed to the kibbutz as the "experiment which did not fail," quite a claim to make within that context.

Now, decades later, when the Soviets have put on a new suit but otherwise refuse to clean up their act, and when the promise of democratic socialism has bogged down in the gray welfare state, the heart hunts again, hungry for a human alternative.

And our question isn't merely aimed at American communards and Tanzanian bush farmers. It is also internal, within kibbutz itself: can the kibbutz ethos be transferred to its own children? Does kibbutz have anything to say to the people in Israel? Is it exportable to young Jews in the affluent suburbs of the West?

Or is it imprisoned in time, an existential moment of revolt and affirmation which grew in the fertile soil of Eastern shtetlach and found expression in the rocky, barren land of Palestine?

Irving Howe has asked: "We have learned that the effort to force men into utopia leads to barbarism, but we have also learned that to live without the image of utopia is to risk the death of the imagination. Is there a path for us, a crooked path for men of discipline hope?

Perhaps we are an answer, one of the answers, to those who still ask the question.

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לשנה טובה תכתבו

Thankful survivors pay tribute

Rescue by Italians remembered

By
LISA
PALMIERI-BILLIG

ROME (JTA) —
In the early spring of 1941, when Hitler's troops overran Yugoslavia, thousands of Jews fled across the border into Italy or entered the country by sea. Their lives were saved owing to the humanitarian instincts of the Italian people, including many carabinieri — the police.

This was a remarkable chapter at a time when Jews in Western Europe were being deported to the east for eventual slaughter in the death camps; when at best, Jewish refugees fleeing the Nazis were unwanted and harshly treated.

It is remarkable because Italy was then governed by a fascist dictatorship. The Rome-Berlin Axis, formed by Hitler and Mussolini was at the peak of its power. Virtually all of continental Europe was under Nazi occupation and the invasion of the Soviet Union was only a few months away.

Project to trace names

The rescue of Yugoslavian Jews by Italians is largely a forgotten incident — except among Jews in Italy and in Israel where, two years ago, the "Committee of Gratitude to the Italian Population" was organized.

In June, this group paid tribute to the benefactors of Jews at a ceremony in the Quirinale, the presidential palace in Rome.

Bernardo Grosser, a Jewish community leader who had charge of Jewish refugees in Italy during the war, and Iso Doron, a farmer refugee who headed an Israeli delegation of "thankful survivors," presented then-President Allessandro Petrini with a 1,000-page book. Each page contains the name of a Yugoslavian Jewish man or woman who was saved by the Italians in 1941.

Grosser estimates that "at least 30,000" Jewish refugees of all nationalities owe their lives to the Italian people. One project of the committee which he and Doron helped found is to trace the names of all of them.

The ceremony was attended by the Israeli Ambassador to Italy, Eytan Ronn, and the Italian Consul in Jerusalem, Marino Fleri, who accompanied the Israeli delegation to Rome for the event.

Other participants included three Italians who hold the Yad Vashem Medal, the mayors of several small towns whose populations risked their lives to save an estimated 5,000 Yugoslavian Jews, and Jewish community leaders from all over Italy.

They were received warmly by President Pertini who spoke of his lifelong "solidarity with and respect for the Jewish people and their quest for a land and a state of their own."

"The Italian people have never been racists," Pertini declared. "Mussolini led the country to its ruin by his alliance with and emulation of Hitler." The president recalled that his own brother, like himself a socialist, was deported to his death at the Flossenburg concentration camp and thus shared the fate of six million Jews.

"His name is enscribed on a stone in front of the crematorium oven there," Pertini said, grimly recalling a visit site.

The Jewish refugees who came into Italy were hidden in empty villas or were housed with private families. Subsequently they were provided with false papers.

Doron later described to the Jewish Telegraphic Agency his memories of his experience as a Jewish youth fleeing Yugoslavia. He came in an Italian ship and was landed, along with 300 other refugees near Fiume on the Adriatic Sea. Officially they were "war interns" or prisoners.

He said 100 Italian carabinieri and a train awaited them. Women and children were escorted first on to the train and the window curtains drawn so they would not have to see their male relatives handcuffed — two to each carabinieri — and put aboard another carriage.

But no sooner were they on the train then the handcuffs were opened. The men were cautioned to be prepared to snap them shut if an "enemy official" came by.

At 5 a.m. the train arrived at Treviso. The group was met by the local police chief who assured them that all measures had been taken for their safety.

Families were reunited and located at abandoned resort hotels. They were supplied with all necessities, from bedding to silverware. Local groceries supplied them with food beyond the wartime rations, Doron recalled.

At the Quirinale ceremony, Walter Reggiani, the young mayor of Nonantola, a small town near Modena, and the town's woman traffic officer, Paola Goldoni, represented the "older generaton of townspeople who had saved 90 Jewish refugee children during the war.

They were housed at the Villa Emma. When their place of refuge was endangered, they were distributed among many families in Nonantola until they could be supplied with false identification papers and packed off to neutral Switzerland.

Nonatola's population has two trees growing in the Yad Vashem Valley of the Just in Jerusalem. They were planted in honor of a local physician, Dr. Morreali, and the parish priest, Don Beccari, who is still alive.

Nonantola was just one of many Italian towns where similar "miracles" were performed for Jewish refugees, Grosser and Doron said.

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לשנה טובה תכתבו

Building second power station in California

Israeli company offers "solar energy for rent"

By
YITZCHAK DINUR

JERUSALEM(WZPS) — "Solar energy for rent" is the motto of the Israeli company Luz Industries (Israel) Ltd. which is now building its second solar energy generating station in California. The company's first station was inaugurated there in December, 1984, and, thanks to some unique technological advances, is the first such station in the world to be economically profitable.

The Luz Company uses sunny desert sites to generate solar power in the same way that hydroelectric plants utilize suitable water sites.

Luz does not sell its equipment but places it where the customer wants it and then rents it to him. The company has signed just such a contract with Southern California Edison Co. for the first station located in Dagget in the Mojave Desert between Los Angeles and Las Vegas.

Luz was created by Arnold Goldman, an imaginative electronics engineer who earlier pioneered video-display word processors in California. He immigrated to Israel seven years ago and began to put into effect his practical ideas for harnessing solar energy.

He built his company at the Hebrew University's Science-Based Industries Campus at Mount Scopus in Jeruslaem and assembled an enthusiastic staff of capable engineers, physicists, electronics experts and technicians. Consisting of a mixture of veteran Israelis and new immigrants mainly from North America, this team developed a number of items of equipment which have made the Luz system the first of its kind which is cost effective.

Vice-president for engineering Israel Krozier looks like a typical young Israeli — wiry, bearded, besandalled and volatile. He describes the station and the system and the reasons for their success: the first station at Dagget combines Luz solar equipment with a conventional steam-turbine electricity generator.

The 72,000 square metres of trough-shaped parabolic mirrors focus and concentrate sunlight on heat collection elements (HCE).

Inside the HCEs, a special oil is heated to 580F (approx. 300C) and pumped to a heat exchanger where water is converted to superheated steam for a steam turbine which drives an electric generator. The hot oil can also be stored in a tank to provide heat for electricity during non-sunshine hours, i.e. at night.

The parabolic sunray collectors themselves are outdated, Krozier said. However, Luz is the first to overcome the problem which had dogged this simple method of collecting solar energy: for maximum collection of solar energy, the sun needs to be tracked and the reflector moved continuously.

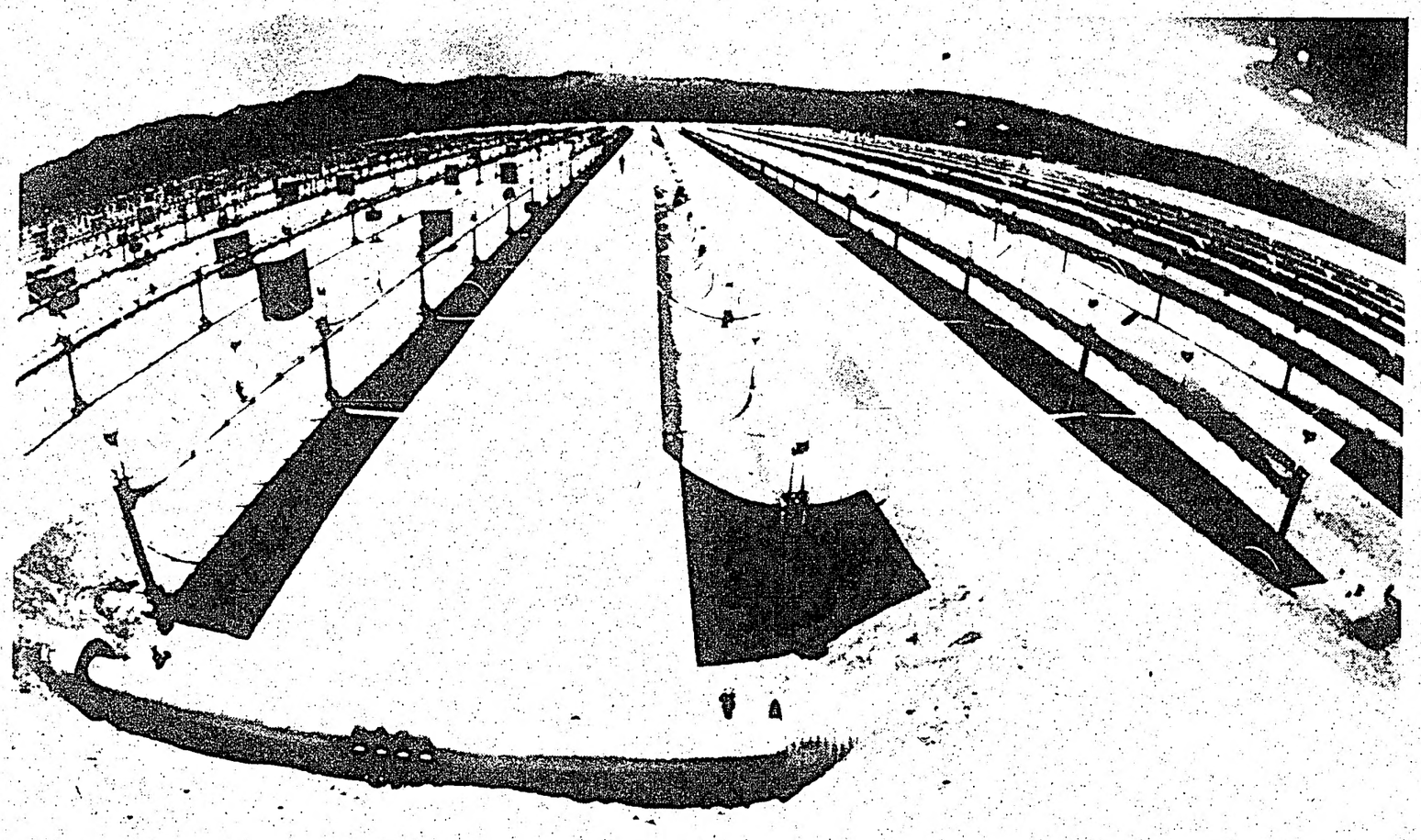
Luz has developed a sensor that gives the exact direction of the sun and sends this data electronically to micro-processor-controlled motors which keep the mirrors focused on the sun, so that the heat receivers are heated maximally. A central computer controls the whole field of reflectors, and it can shut off individual sections if there is trouble.

Luz's heat collecting elements are the heart of the system. These are specifically coated black-chromed stainless steel pipes holding the heat absorbing oil. Each steel pipe is encased in a sealed glass tube from which the air has been removed to create a vacuum to prevent loss of heat.

The station, which was inaugurated last December, serves some 10,000 Southern Californian homes through Southern California Edison's electricity distributing lines. The second project is already being built adjacent to the first, and it should be completed by the end of 1985. This will contain 165,000 square metres of collecting surface and will generate 30 megawatts of elctricity, enough for 25,000 homes. The first station generates 14 megawatts. Further projects will be built for southern California Edison over the next four years.

Luz Industries (Israel) builds all its equipment in Jerusalem and exports it. It is setting up projects in other countries as well, both for industrial and process heat, and the company is negotiating the construction of such a solar-powered station in Israel.

Luz's activities and projects show that solar energy is advancing beyond the domestic hot-water and heating stage and becoming an industrial reality. It is also a further step in the diversified development of solar energy that has put Israel into the frontline of solar energy technology and utilization.



Solar collectors at the Luz Industries installation in southern California.

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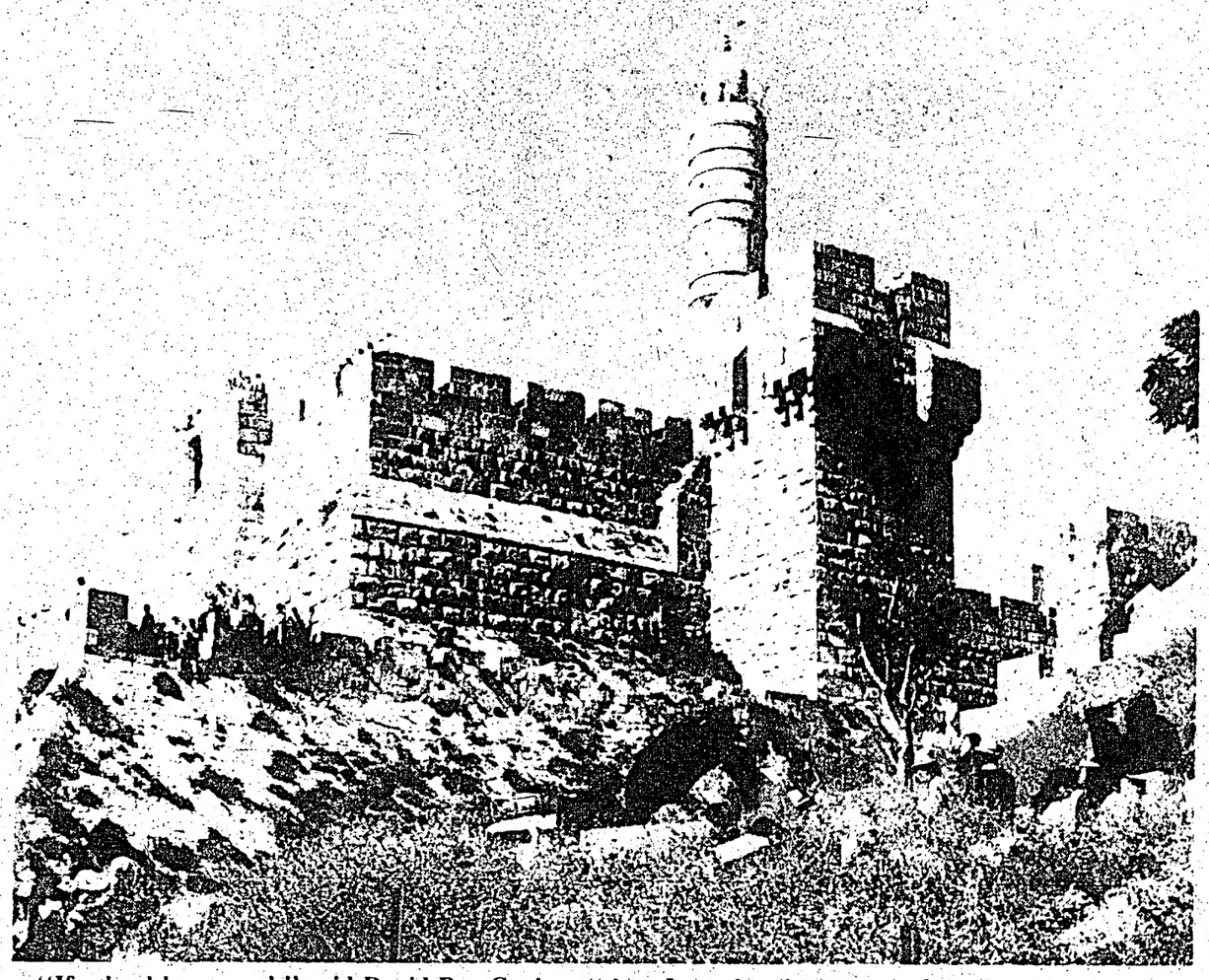

"If a land has a soul," said David Ben-Gurion, "then Jerusalem is the soul of the Land of Israel."

Jerusalem's perspectives are that of space and time

By CHAIM LEWIS

JERUSALEM —

This is a paradox of a capital city without sea or river for exit and mineral wealth or farmland to sustain it. It still retains the character of a mountain fastness lifted out of the desert. It owns a desert's magnitude, disdains all limits. It is God's own city, commanding, majestic, disembowelled out of stone and made of stone and you need time to adjust to it.

There is no forgetting the disparity between the Jerusalem paged out of Holy Writ and the physical Jerusalem comprehended by the eye — the one living as it were beyond space, a sort of annex of heaven, the other committed to human tenement, a city of profiled stone and street with a recognized topography and a familiar address.

There is no owning Jerusalem in the way you own London and Paris. You can enjoy an easy familiarity with these cities — not so with Jerusalem. Its perspectives are of space and time and you are left with the feeling of being the outsider, the awed spectator. Perhaps the sublime does not consort easily with the domestic. Or is it that the city belongs to Another and you are there on sufferance?

Somehow you are mindful of a brooding absence, of a divine drama in progress somewhere in the rear of space in which all the characters are but reflections of human thoughts. In that drama our yesterdays add up to so many bits of surrendered meaning secreted into its closely guarded plot of man's unfolding destiny.

* * *

Jerusalem — certainly the older parts of it — is best explored at night especially in the early hours before dawn. It is then that its monumental stone softens into deep shadow and leaning walls and sagging roofs take on a lively presence as if they are ready to engage in human discourse.

Except for the Temple Mount the streets here do not run to ambitious destinations. They seem to lose themselves in cloistered walks and conniving alleys, one alley leading on to the next to find yourself trapped in a maze of courtyards and challenged by Jerusalem's own special tribe of lean, hungry cats, leaping sure-footed from one clanging dustbin-lid to the next.

Perhaps the greatest glory of Jerusalem is the assembled Jewish face. No use denying it, the Jews en masse, like the Italians, are a noisy people. But you soon learn to accommodate to the noise and settle for the people.

What catches your eye are the faces so richly expressive and distinctive, faces piously bearded and burdened with prayer, faces of dovelike gentleness, faces lean of flesh, all bony profile, hungering for doctrine, faces made of opinion embattled on nose, faces bursting with protest, the world their grievance, and faces with lustrous eyes loaded with intelligence.

There are faces toil-worn with a torment of eyes aching with memory, faces of dull dough and full-mouthed appetite, clumsily wrought as if through divine oversight, and of course the miscellaneous faces of the young, gum-chewing, life-hungry, forthright and loud of word, owing no apology and expecting none, completely at home with themselves.

There is nothing private about the Jewish face. It's made for public showing — it lives for demonstration. Not the least of the triumphs of restored statehood is this return of the Jewish face in all its exilic strains and shades of color.

In a measure of time no doubt a new Jewish national profile will establish itself out of this medley of faces. No one can be sure what the ultimate disposal of feature will be. But this you can be certain. That of new face will ential nor surrender of Jewish singularity.

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לשנה טובה תכתבו

The New Republic's Krauthammer

Ever on guard for Western values

By
HENRY SREBRNIK

WASHINGTON —

One of America's pre-eminent journals of political and intellectual debate celebrated its 70th anniversary last year.

Almost every American intellectual of note, from Lewis Mumford to Edmund Wilson, has at one time or another contributed to its irreverent and unorthodox pages. And ever since its purchase in 1974 by Martin Peretz, a Harvard political science PhD, The New Republic has been trying to pick up the pieces after the radical excesses of the 1960s.

"In the process, a group of new writers has come on board, commited to questioning liberal platitudes as well as conservative cant. One of these, a former Montrealer who attended McGill University, is Charles Krauthammer.

Born in New York in 1950 of Jewish parents who fled Europe one step ahead of the Holocaust, Krauthammer grew up in Montreal, where his father was in the real estate business. He attended Talmud Torah and Herzliah, both Jewish day schools, and then entered the honors program in economics and political science at McGill. He edited the school's paper, The Daily, in his senior year.

Graduating first in the program, Krauthammer garnered various prizes, including a Commonwealth Scholarship to study politics at Balliol College, Oxford. But he grew disillusioned with the ivory tower atmosphere of Oxford and the abstract nature of political theory, and in 1972 entered the Harvard Medical School.

He decided to study psychiatry — "a compromise between medicine and philosophy." He graduated in 1975, became chief resident in psychiatric services at the Massachusetts General Hospital in Boston, but grew restive: the lure, again, of politics.

As it happened, one of Krauthammer's professors at Harvard, Gerald Klerman, in 1978 was appointed by President Jimmy Carter as director of the Alcohol, Drug Abuse, and Mental Health Administration in Washington. Krauthammer jumped at the chance to come to the capital as Klerman's top aide. Soon he was in the political thick of things, writing speeches for Vice-President Walter Mondale in the 1980 campaign and contributing articles to the New Republic.

"When we lost the election, Marty Peretz asked me if I wanted to join the staff here. I came to the New Republic on Inauguration Day, 1981."

Krauthammer is now a senior editor at the magazine, and also writes occasional essays for Time and a weekly column in the Washington Post. He usually deals with political themes, though as a doctor and a paraplegic who was himself the victim of a tragic accident in 1972, he sometimes addresses medical matters. He has, for instance, written about the debilitating disease AIDS and about Baby Fae, the infant with the baboon heart.

Charles Krauthammer

His parents now live in the U.S., and Krauthammer admits he has not been back to Canada in a long while. "I follow Canadian politics, though, and I do have an interest in them. Actually, my last brush with Canada was when I was invited to the embassy in October for a dinner in honor of Mordecai Richler."

Krauthammer is not the only person at The New Republic with a Canadian connection. A recent intern at the magazine was Oxford University student Laurence Grafstein, son of Canadian Liberal Senator Jerry Grafstein. The younger Grafstein wrote a piece on Canada at the time of Pierre Trudeau's retirement.

Krauthammer expresses great concern for Israel, and will grant that the politics of his magazine coincide with much of the American Jewish agenda. "We're very strong on Israel, and that makes us more concerned about the success of American power than we might otherwise be. But one can have a concern for the prevention of Soviet imperialism without necessarily having it derive from a commitment to Israel.

"Still, Israel is the critical issue on which people like Marty Peretz and I broke with the orthodox left. I also have no illusions about the Soviets, the Nicaraguan Sandinistas and revolution in general — and that comes from a tragic Jewish perspective of history. We've learned not to trust these ideologies and pipedreams."

Krauthammer was a college Zionist in 1968-69, when it wasn't all that fashionable on campus. "I haven't really changed a bit on that. People's attitudes towards Israel are very important to me. Zionism as a cause is worthy of Western support even among non-Jews.

"The reason it is such a preoccupation of the UN in the 1970s and 80s is, as Daniel Patrick Moynihan pointed out, because they see it as an outpost of the West. I would add, of civilization. Since Israel is the weakest link, it is the first line of attack on Western values. So if one is serious about defending the West, one must be serious about supporting Zionism."

The New Republic supported the Israeli incursion into Lebanon in 1982, and Krauthammer thinks that, despite opposition in some quarters at the time, support for Israel in the U.S. is "rock hard" — especially when Israel's enemies are going around blowing up Americans. With the decline of the oil weapon, the glamor of these countries has declined.

"For all my love of Talmud and Jewish literature," said Krauthammer, "I think the greatest Jewish achievement since the Second Temple has been the Israeli army."

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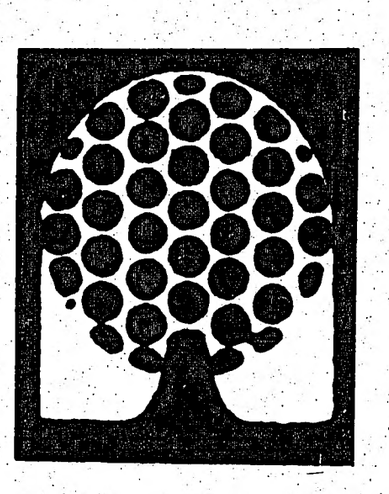

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לשנה טובה תכתבו

School dropout becomes successful businessman

By
CARL ALPERT

HAIFA —

He was born in a small village in northern Israel into a family of eight children, and because of economic difficulties had to drop out of school at the age of 14 to help support the family. At 18 he joined the army, but was released because the family needed him.

He picked up skills as a metal worker and got a job with a company working at the Dead Sea. Money was scarce, and in 1957 he asked his boss for a small loan to help tide him over. The request was refused and he quit in a huff.

He and his brothers decided to go into business for themselves as metal fabricators. Today his company is the second largest of its kind in Israel, and a few months ago he bought out the company that had refused him the loan 28 years ago. His name is Salman Kadmani.

But that's not the whole story. Kadmani is a Druze. He was born in the Druze village of Yerka in the Galilee where he went to school, and his immense plant is now the chief employer of Druze workmen from that village. Three years ago when the company went public, its stock offer was over-subscribed 46 times!

Kadmani himself escorted us through his factory, proudly demonstrating the designing by computer, and the dangerous operations performed by robots. These giant condensers being fashioned in this corner are for the country's new southern power plant. The enormous steel drum scaffolding is for the seven new cranes for unloading containers at the port of Haifa.

Even by North American standards the plant is impressive, but no less interesting is the man himself who, with his brothers, created this industrial empire.

He feels himself every inch an Israeli, and is grateful for support he has received from the government. While most of his employees are Druze ex-servicemen, he also helps to integrate new immigrants, and he numbers Russian and Romanian specialists among his staff. The language of the company is Hebrew throughout. All his workers feel completely at home in that tongue after their military service.

Kadmani, today 43, is a stocky man, energetic, with close-cropped, thinning, graying hair and a thick moustache. Four brothers are associated with him in business, both in the metals plant and in affiliated concerns like the Kadmani Concrete works, and the stone and marble company.

Yerka needed employment for its girls? Kadmani erected a steel frame building at the village, next to his metal plant, and induced the Gibor Textile Co. to rent it. They have been producing pantyhose since 1972, with another brother as general manager.

He was one of the first large industrialists in Israel to go on a 5-day week, out of concern for his employees, he insists. There has never been a labor dispute here, and the hundreds of workmen, all members of the Histadrut, will pitch in to work extra shifts when a rush job has to be gotten out to meet a deadline.

Kadmani is an aggressive, energetic, driving force. He has imagination and all the qualities of a true entrepreneur. Once, in West Germany, he saw a sophisticated American machine performing functions which could be very useful in his own plant. He wired the manufacturer, who sent him a catalogue with a price quotation for an enormous sum. Enraged, he studied the pictures in the catalogue, and then with his staff went to work to build a similar piece of equipment with many added advantages, and all "for pennies," he said.

He learned much from the Jews. As a youth he first learned the metal trade at a Hashomer Hatzair kibbutz. He then studied socialism and how to run an industry. He was apparently a good student.

He has nine children, five boys and four girls. One brother has 11 children, and another 10. Kadmani's dream: that all his children and all his nephews and nieces attend university. He will let each child decide for himself what to do but, Kadmani smiles, he will limit the fields of their choice. Each must choose a productive occupation, whether in technology or science, law or economics or accounting.

"Ours is a working family," he says. "They must create and produce. The humanities and social sciences are for others, but not for the Kadmani family."

One brother, not in business, is a Druze holy man. Kadmani's wife, too, is devoutly religious, stays home and does not subscribe to what would be called modernity. He himself is a firm believer, though he admits he does not "work at it." His respect for religion is deep, and he quotes a Druze epigram: "One has nothing to fear from a man who fears God."

His philanthropic acts have cut across communal lines, such as aid in enlarging the hospital in Nahariya, but his first interest is help for his fellow Druze. To that end he has just made available a large sum to enable Haifa University to provide pre-academic courses for Druze high school graduates, in which they can prepare adequately for university studies.

Salman Kadmani has been an inspiration for Druze youth, as one who could pull himself up by his own bootstraps. The industrial revolution which he created in his village is now serving as precedent for other ambitious and able Druze.

Current economic difficulties do not bother him. The company has in hand signed contracts for all the work it can handle for at least the next two years, and is seeking new projects in the meantime. His hundreds of workers have guaranteed employment for a long time, and not every Israeli manufacturer can say that.

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לשנה טובה תכתבו

"New view" of our ancestors at Israel Museum

Neolithic cache provides a revealing picture

By
SIMON GRIVER

JERUSALEM (JTA) — Archeological treasures of unprecedented antiquity have been exhibited this year by the Israel Museum here for the first time. The collection of 9,000-year-old artifacts has revolutionary anthropological implications because they provide the first opportunity for experts to study the civilization of Neolithic man (late Stone age) from such a diverse collection of artifacts.

"The sensational aspect of these objects," explains Tamar Noy, curator of prehistory at the Israel Museum, "is that they comprise an almost complete picture of what society must have been like during that age. We have found odd bits and pieces in the past but nothing as revealing and as sophisticated as this.

"Some of the fabrics and designs are so exquisite that they give us a new view of what our ancestors were like and they should banish forever any popular notions that Neolithic man was brutish and dull."

markable of these delicate objects are fabrics woven in 11 intricate designs using diverse methods of knotting and meshing. Another fascinating find is a human skull decorated with asphalt, while a painted mask and some cloth fragments are the oldest examples ever found.

A range of ornaments and jewelry include woven, clay and green stone beads, while a collection of shells must have been brought from either the Mediterranean or Red Sea.

On the utilitarian side the Neolithic objects include flint tools such as blades, knives and arrowheads. There are bone objects like spatulas, pointed tools and something resembling a buckle, while wooden artifacts include digging sticks, arrowheads and something shaped like a fish hook, as well as a sickle with three flint blades held together by resin.

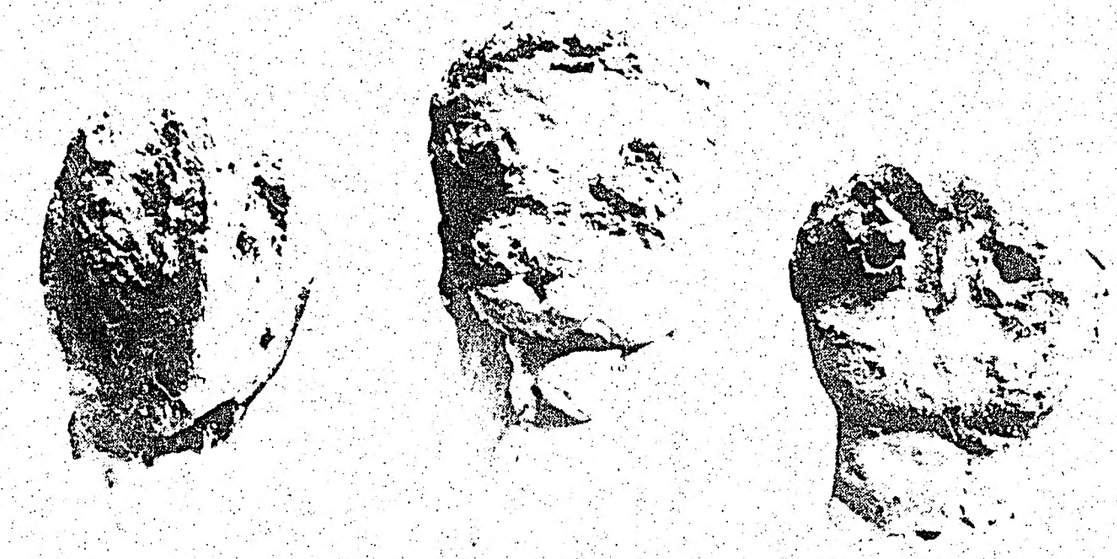
The collection also includes a rodent carved from limestone, a painted clay human statue and four bone depictions of the human head decorated with asphalt coating and bands of red and green.

These unique organic finds have survived intact due to the darkness and dryness of their cave in the Judean Desert. Consequently, the Israel Museum has taken elaborate precautions to ensure that light and humidity do not damage such an irreplaceable collection. The objects have been placed in a darkened room, under glass and resting on a bed of blue and white silica gel that absorbs moisture.

The showcases are kept in the dark and when a visitor wants to view the object he presses a button that turns on lights lasting for 90 seconds. These lights are filtered to block out any potentially destructive ultra-violet rays.

If possible some of the Neolithic finds will be placed on permanent exhibition. At the same time researchers will be busy piecing together what these artifacts can tell us about civilization in the late Stone Age.

The textiles offer new insights into how man began weaving both baskets and cloth, while the cultic nature of many of the objects will offer an opportunity to learn more about the rites, rituals and religion of the era. Noy estimates that research will take at least four years.



These figurines of human heads, carved in bone and carbon 14 dated to about 9,000 BCE, and other fascinating finds have been put on display for the first time at the Israel Museum in Jerusalem.

Favorite hunting ground

This archeological cache was discovered in a cave in the Judean Desert 30 miles south of Jerusalem. The desert's caves have been a favorite hunting ground for archeologists and fortune-seeking Bedouins ever since the Dead Sea Scrolls were uncovered in a similar cave in the 1940s.

In fact the cave containing the Neolothic objects had been searched by Bedouin shepherds, but in 1983 David Alon of the education ministry's department of antiquities and museums, and Prof. Ofer Bar-Yosef of the Hebrew University probed deeper into the cave and unearthed their magnificent find.

The cave is located in Nahal Hemer (Hebrew for Asphalt River) and over the centuries it has been frequented for shelter by hyenas and passing shepherds. Evidence suggests that the cave was also in use during the Canaanite-Israelite period and later during the time of the Second Temple.

Carbon 14 tests proved beyond doubt that the artifacts do indeed date from some 9,000 years ago and the collection, entitled A Cave in the Deserts was kept under wraps for more than a year to provide the Israel Museum with a display of appropriate importance to celebrate its 20th anniversary.

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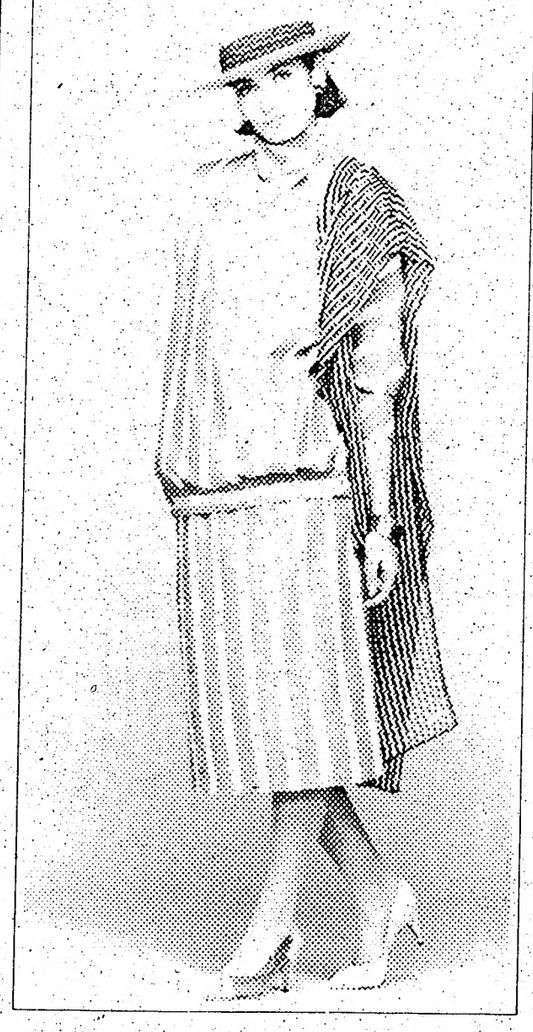

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לשנה טובה תכתבו

Unofficial labor market gathers in Paris Square

By
CARL ALPERT

HAIFA —

Paris Square, in downtown Haifa, got its name in tribute to the French engineers who built the city's underground cable car, the Carmelit, which commences its climb up the side of the mountain from the first station here.

But Paris Square is certainly not as romantic or continental as the name might lead one to believe. It is in a rundown part of the city just off the so-called Turkish market and a stone's throw from the flea market. The colorful human types who pass through here may give it an exotic appearance, but the neglected old stone houses, the semi-ruined buildings and the shabby stores are certainly not on the same planet with the Champs Elysees.

Yet for a few hours each day, Paris Square is the scene of gripping human drama that has its roots in some of the most vital political, economic and social problems of the State of Israel.

Almost at the first light of dawn, shadowy figures begin to gather here. They are Arabs who have come in with the first morning buses — some from Galilee villages like Tamra, Shfaram, Iblin and Majd Al-Krum. Some are from Nazareth. Others come from Jenin, or nearby villages in Samaria, all crossing into Israel on the same mission: a search for work.

They lean on the iron railing behind the Carmelit, or squat on the sidewalks around the square. Some are in western dress. Others wear the Arab headgear, the khaffiya, black and white checked, or red and white checked, in the style of the Jordanians.

Prospective employers, who know of this unofficial labor market, are not slow in coming. A contractor who has to meet a construction deadline, a restaurant owner who needs two emergency dishwashers, a private citizen who has to move a heavy refrigerator from one house to another — all share a need for working hands which will not reject a task no matter how heavy, difficult or dirty.

None of the workers make any attempt to look "desirable." Most are unshaved and uncombed. This is no beauty contest. The "adon" wants muscles strong enough to carry concrete blocks up four flights, all day long. The youngest and the huskiest get taken first. The slight of build and the elderly are left to last — sometimes day after day.

It is an open market. A small pickup truck pulls over at the side of the street. Five, a dozen, 20 of the men make a dash, and surround the car, offering their services. They grasp the handles of the door, and seek to enter and seat themselves within — a fait accompli which means they're hired for the day.

The experienced driver pulls away from the crowd, and opens up only for the man who looks most desirable for the work that has to be done. There is no point inquiring about skills. They will all claim to be adept at everything. Some of the Arabs shout out, in Hebrew: "Look, remember me? You took me last week. I can do the work well."

A private car pulls up — only one laborer is wanted, and that for a short while. Perhaps some heavy work around the house.

One contractor, who takes five men in his truck, admits he is not happy. "I'd just as soon take Jewish workers and pay them the legal rate, but no one else wants to load trucks with stones or do similar work."

The prospective workers carry plastic bags or baskets, each with his lunch for the day — a few oranges or tomatoes, olives, pitta stuffed with whatever was on hand.

Who are these Arabs? Are they heads of families, who need the money to feed their children? Are they singles, unwilling to do farm work, but anxious to earn some money, while Jewish boys of the same age are serving in the army? The wages, for an 8-hour day, are the shekel equivalent of around $10, with no deductions for social benefits, no reports and no income tax. It is all extra-legal.

By 8 a.m. on a usual day, most of the husky workers are gone. By 10 only a few of the older men are left. They open their lunchbags and consume the meal that had been prepared in the village, perhaps five hours earlier. There is no anger, no appearance of disappointment. Tomorrow is another day.

Similar markets exist in large cities throughout Israel. The sight stimulates thoughts about long range unemployment, social classes, Arab frustrations, and Jewish attitudes toward what used to be called "the dignity of labor."

The fact remains that the market seems to fill a function. It provides workers who are needed in the Israel economy. The Arabs come back day after day for what seems to them more profitable employment than anything they can do in their villages. Or in other words, how can they be kept on the farm, after they've been to Paris Square?

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לשנה טובה תכתבו

Attempt to follow up advantage

"Political exploitation" of Lebanon War rapped

By
CARL ALPERT

JERUSALEM —

When Israelis discuss the Lebanon War, feelings inevitably run high. What began as a highly motivated campaign to protect northern Israel against the incursions of the terrorists soon became bogged down in a morass of the objective difficulties on the ground in problem-ridden Lebanon, and the highly subjective controversies of Israeli politics.

Today there is certainly no one in the country who is not delighted that we are at last out of Lebanon. The cost has been high in terms of Israeli casualties, and also in domestic polarization.

The discovery of vast quantities of PLO munitions and heavy armaments, stacked away for eventual massive use against Israel, indicates how correct were the original Israeli fears. The smashing of that gathering war machine is today overlooked as one of the great achievements of the Lebanon War. But what went wrong thereafter?

The major victim prior to the Israeli invasion, during the years when the PLO had established its state-within-a-state in Lebanon, was the Christian community. Perhaps the world too easily forgets the massacres of Christians and the destruction of Christian villages which went on for some time, long before the first Israeli soldier crossed the border.

Yet even the Shiite Moslems suffered under the brutal terrorist occupation, and hence the warm welcome which the Israelis first received when they entered southern Lebanon.

If all had gone well, the scenario might have been something like the following: Christian president Bashir Gemayel was prepared to lead Lebanon into the signing of a peace treaty with Israel which would have expelled the PLO from the country, and at the same time would have assured the full rights of the Moslem and Druze elements in the population.

An open border between the two countries on the north, following the peace treaty with Egypt, would have brought about a new era in the Middle East. The success of the moderate elements in the Arab world would have been a major defeat for the extremists.

The way would have been opened for negotiations with King Hussein of Jordan, leading to what could have become a Middle East federation of sovereign, friendly states.

The course of history has many times been altered by assassinations, and in this case the murder of Gemayel triggered off the change in the entire situation. He was succeeded by a weak brother who was unable to control the diverse elements in the crazy-quilt pattern of Lebanese politics, a factor which Israel did not seem to appreciate sufficiently in any event. Failure to understand Lebanese politics could well have been the basic error in Israel's planning.

When wars succeed, the generals and leaders are heroes. When wars fail to achieve their full objectives the potential heroes suddenly become villains — and that is what happened here.

The greatest crime, however, was the exploitation of the war by some Israelis for domestic political purposes. When serious mistakes were made in the War of Independence, resulting in the loss of the Old City and in countless deaths at Latrun and elsewhere, the political opposition never blamed the party in power.

Wars have their ups and downs. When Israel became involved with Britain and France in the fruitless Sinai Campaign in 1956, and thereafter ignominously withdrew from Sinai, the opposition did not make political capital of the situation at the expense of the party in power. After the Six-Day War everybody could rejoice in euphoria.

The bloody and prolonged War of Attrition, followed by the tragic Yom Kippur War, caused an upheaval in Israeli public opinion, but the main political opposition, even in its criticism, did not stoop to political vendettas utilizing the blood of the casualties for that purpose.

Yet the moment things began to get difficult in Lebanon, the opposition began a sniping campaign which bitterly divided the country, weakened national morale, and created a divisiveness from which they hoped to reap political gain.

The heroes of the comfortable Tel Aviv cafes, who never knew what it meant to take refuge in northern shelters when terrorist Katyushas rained down on their homes, could march and chant and display banners.

The war they were waging was not for security or national defence, but a war against a political party which was trying to gain security and peace for Israel in the north, as it had indeed succeeded in obtaining a peace treaty with Egypt in the south.

Be it said to the credit of Premier Shimon Peres that he has resisted demands for a full-scale "investigation" of the war — a bloodlust desire to follow up political advantage.

We must resist becoming and Israeli version of Lebanese political fragmentation lest we indeed soon be at each other's throats, literally.

Israelis take refuge in a bomb shelter in the northern part of the country before the Lebanon War.

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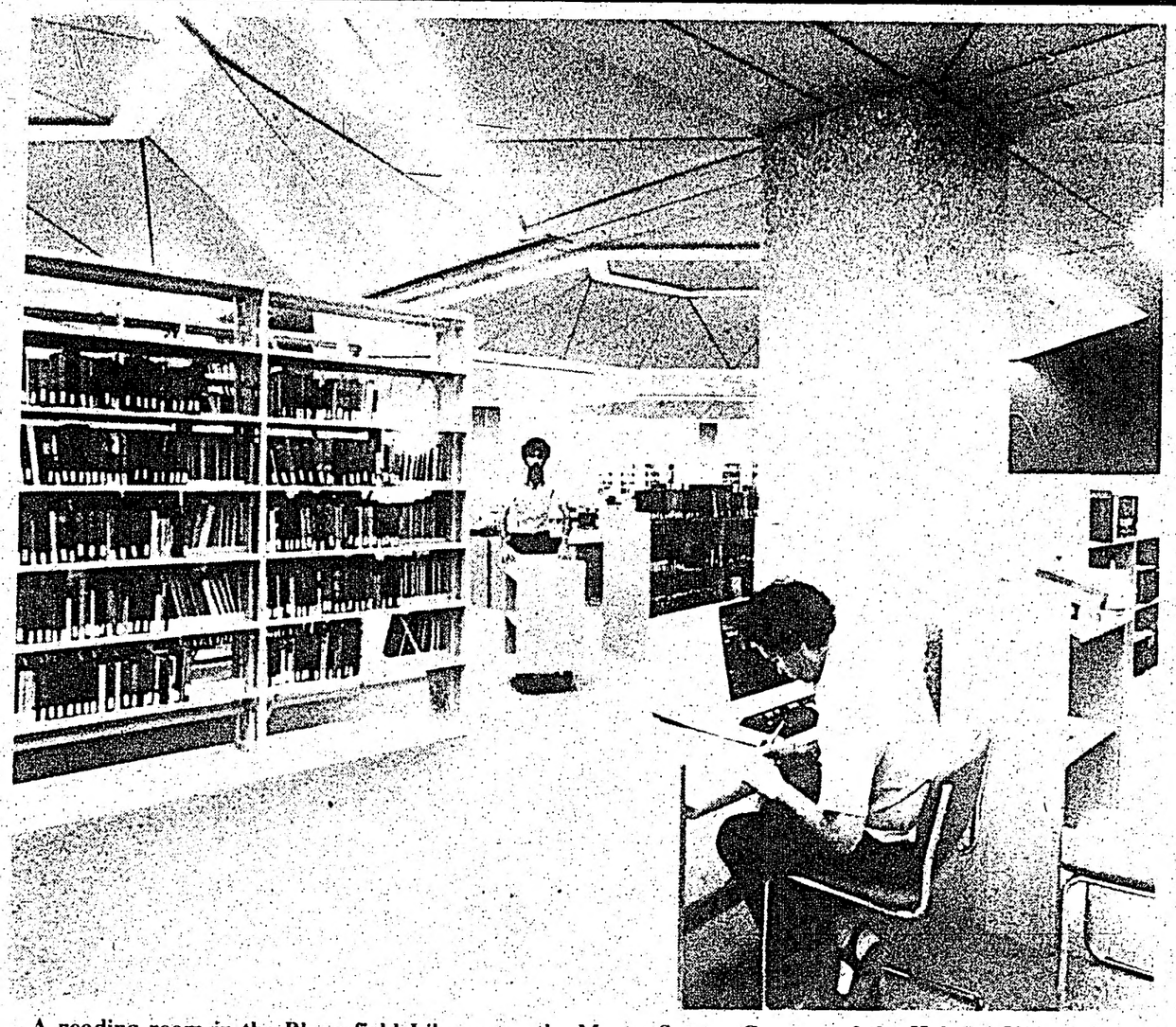

A reading room in the Bloomfield Library on the Mount Scopus Campus of the Hebrew University.

Israeli universities facing crucial questions on cuts

By
DVORA WAYSMAN

JERUSALEM —

This year, the Hebrew University marks its 60th anniversary; Bar-Ilan University exactly half that many years of activity. The Technion, Israel's principal high-tech institute is 61; Ben-Gurion University, the Weizmann Institute of Science, Tel Aviv and Haifa universities all have many years of fruitful productivity behind them.

In such a small country, with the economy in dire straits, can Israel afford to place so much emphasis on higher education?

Don Patinkin, president and rector of Hebrew University says: "We hear all the time that higher education is a luxury limited to and benefiting only the chosen few, that Israel has many more pressing concerns in this time of crisis than her universities, and that she would do better to spread her available resources further among the many.

Pared to the bone

"This kind of thinking is based on doctrine that is manifestly wrong — Israel's universities are indisputably central and indispensable to the broadest national interests; and the importance of their role cannot be denigrated or denied."

Nevertheless, in the wake of the country's overwhelming fiscal problems, all institutions of higher learning have been forced to absorb significant budget cuts in recent years, and the reality of life in Israel is that they will become even more stringent.

The universities claim they are unable to reduce salaries, since these are protected by contract. This means cutting back on operating expenses, which are already pared to the bone. Also, with the rise in unemployment, thousands of professionals are jobless, with many academics leaving the country for places where work is available.

According to the Bureau for Placement of Professionals in Jerusalem, of the 4,000 academics currently unemployed, 60% are new immigrants. Many of them have to be retrained because their specializations are too narrow.

There is some feeling that universities should be tailoring their courses to the needs of industry, although the universities argue that they are centres of learning in their own right and not simply a conveyor belt training people for industry.

Nevertheless, Hebrew University has taken a major review of curricula, programs, manpower and goals and — like all the other institutions — has to retrench further. The crucial question facing Israel's universities is how to retrench without jeopardizing academic standards.

Education in Israel is today an expensive commodity. It is hard for students, who leave their years of army service with no money, to pay the fees; and it is hard for institutions of higher education to keep their doors open.

The Technion is particularly aware of the serious implications of the budget cuts. More than 75% of Israel's high-tech engineers and scientists are educated here. The research and development projects initiated in the Technion's laboratories have astonished top scientists around the world.

But the continual financial struggles have directed its orientation towards applied science — inventing something that works taking priority over esoteric pursuits. The Technion, with 8,000 students, is also involved with medicine, working closely with Haifa's Rambam and Rothschild hospitals.

Fund raising becomes priority

When the government wants to build a new jet fighter or industry wants to develop surgical lasers, they rely heavily on engineers with a Technion education. Today, the Technion wants to shift the emphasis to masters and doctoral degrees to cope with the rapid development of new technologies.

But setting high goals and paying for them are two different problems, and last year there was a $5.6 million built-in deficit in the budget. This year it will be greater.

Fund raising has, of necessity, become a priority for all the institutions, none of which could remain viabale without a constant flow of donations from overseas friends and supporters.

But can Israel continue to place so much emphasis on higher education? Learning for the sake of learning is one of the pillars on which the civilized world rests and this is as necessary as the utilitarian skills a modern nation needs to maintain itself and to advance.

The Hebrew University's Patinkin maintains that teaching and research are the accepted dual functions of all universities; and there is a necessity to combat the danger facing Israel — isolation and intellectual stagnation. He maintains that if Israel is to remain a vital society, its universities must keep the academic channels of communication open.

Faculty members must continue to publish in international scholarly journals, visiting scholars must be welcomed, and academics encouraged to spend sabbatcals abroad despite the current economic climate.

The bottom line is that the institutions of learning have the responsibility to transmit a broad cultural view and a set of values to the next generation, and this is a responsibility beyond price.

However, with the cutbacks, retrenchments and pessimistic expectations of more of the same, there will continue to be waves of student strikes in protest at the increase in tuition fees and threats that the universities will have to close if the finance ministry continues to withhold adequate funds.

There's a well known saying that if you live in Israel and don't believe in miracles, you are not a realist. Miraculously, higher education is still a much sought-after commodity in Israel, despite the price the nation is paying.

The majority opinion continues to be that it can only benefit the nation as a whole and broaden the horizons of all her people.

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לשנה טובה תכתבו

"So much can be done"

A better understanding goal of devoted Arab

By
SHIMON BEN-NOACH

JERUSALEM (WZPS)— Abed Najjar is determined not to rest until peace reigns over Israel. Nicknamed Abu Salaam (Arabic for father of peace), this short, dark, bearded 32-year-old has dedicated his life to encouraging better Arab-Jewish understanding.

Najjar, who was born in Arrabe in the Galilee, a Moslem village close to Nazareth, is currently director of the Arab department at the International Cultural Centre for Youth in Jerusalem's German colony. The aspect of his work that he most cherishes are the Arab-Jewish confrontation groups that he organizes.

In this program classes of Arab youngsters from East Jerusalem are paired with Jewish classes of the same age group in a successful series of encounters that enables them to overcome the racist stereotypes and suspicions that they harbor for each other.

"I am simply not prepared to lift up my hands in despair and give up," says Najjar. "There is so much that can easily be done to foster sympathy between Arabs and Jews. I only have modest expectations but if we are going to have peace in the region, then we must make a start somewhere."

Najjar is a graduate in agronomy from the Hebrew University. He worked for only a year-and-a-half in agriculture before deciding that his vocation was a teaching. Since 1976 he has lived at Neve Shalom, a joint Arab and Jewish settlement near Latrun some 20 miles west of Jerusalem. His wife Aysha runs the kindergarten there and they have two children.

"My parents are waiting for me to return home to our village," he explains regretfully. "For we Arabs our native village is sacred and we are expected to return home to live with our family. But for me the task of peace here in Jerusalem is even more sacred. I am afraid my parents will have to wait."

Among the groups currently meeting with each other is a class of 16-year-olds from the Denmark School in the Jewish Katamonim neighborhood and their Arab counterparts from the Bet Safafa quarter of Arab Jerusalem. A recently completed course brought together religious Jewish girls from the Pelech high school and Arab girls from an East Jerusalem high school.

The youngsters are familiarized with each other's culture and talk to each other about their families and day-to-day lives. Sports events are arranged, trips and cultural outings are organized and perhaps most importantly there are visits to each other's community.

"You would not believe the transformation that several months can make," says Najjar. "At first individuals of the two groups won't touch each other, or look each other in the eye. But they soon warm to each other and when the courses are over friendships frequently remain intact."

Drama and other specially devised techniques are often used to approach the more delicate subjects like politics and the prejudices that each group has for the other. In general the Arabs tend to see the Jews as callous conquerors who have greedily grabbed their land, while the Jews see the Arabs as primitive and ignorant peasants who desire to drive them into the sea.

The most cursory contact dispels these negative images and generates understanding of the others' situation. "The problem in Israel is that tolerance has not been as successful as it must be," he stresses. "All the same I am optimistic, for in their hearts most Arabs and Jews prefer peace."

Najjar conducts similar courses at Neve Shalom where 50 people, half of them Jewish, half Arab, live in harmony. He also teaches a number of Arabic courses to Jews in Jerusalem.

His department in the International Cultural Centre for Youth also prints publications in Arabic for the Israeli Arab school system on subjects designed to promote international understanding. Books recently published have dealt with the cultures of Holland, Brazil, Japan and Egypt. The department is also assembling an exhibition of Arab culture to be targeted at Jerusalem's Jewish population.

The International Cultural Centre for Youth itself was established in 1962 with the aim of improving understanding between youngsters around the world. The centre's many activities are financed by overseas philanthropists and the Jerusalem municipality. Najjar notes that the municipality has been very helpful and sympathetic to their activities over the years but budgets have recently been slashed due to Israel's current economic crisis.

Ultimately, Najjar admits, Jew and Arab will only live together in peace if there is a political settlement at the top. "But for the time being," he says, "we can lay a better foundation for such a peace by creating a climate of coexistence from the bottom."

An Arab youth and an Israeli girl playing backgammon in a community centre.

A s . . .

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לשנה טובה תכתבו

Canadian-born chemist heads research

Israel firm finds new ways to produce diapers

REHOVOTH, Israel — A new method of manufacturing low-cost microporous membranes that seems likely to revolutionize the production of disposable diapers and surgical gowns — as well as a host of other day-to-day products — has been developed by Gelman Sciences Technology Ltd. here.

Gerald Tanny, a 39-year-old, Canadian-born chemist heads this Israeli R&D subsidiary of Gelman Sciences in the U.S. He received his academic training in polymer chemistry at McGill University, came to the Weizmann Institute in 1970, where he worked on membrane separation processes. After spending a sabbatical at Gelman Sciences, he was asked by that company to set up an Israel subsidiary, which he did in 1979.

Tanny feels confident that the process which he and his team developed "will have the same effect on the role of microporous membranes that the silicon chip has had on the role of microelectronics."

These membranes, thin, film-like substances with uniform-sized microscopic holes in them, have long been used to produce a variety of industrial, medical and laboratory products, either for the filtration of very tiny particulates, especially bacteria, or for products that had to be protected from contamination, and yet, at the same time, had to be ventilated.

Simply too expensive

More recently such materials have been laminated to woven fabrics used in expensive consumer textile products for breathable, but very highly water-repellent articles. However, for many other applications, where microporous coatings would be useful in principle, they have been simply too expensive.

Surgical gowns are a case in point. Over 60% of hospitals continue to use the rewashable woven cotton variety, despite the fact that the large spaces between the woven fibres can't prevent the escape of bacteria from the bodies of the operating team through the holes and onto the exterior of their clothing. From there it's a short trip into the exposed section of the patient's body, and the result can often be post-operative infection.

A tighter woven fabric tends to become unbearably hot for the surgical team, and to date, the best solution has been to use disposable garments made from what are known as "nonwoven" fabrics. These fabrics consist of randomly piled synthetic fibers which are bonded together, usually with heat and pressure.

Although the "holes" in this material are also large compared to bacteria, their random fibre structure constitutes a "maze" and they can retain 30-90% of the microorganisms. That's an improvement, but still not nearly as good as a microporous membrane which can retain 99.9% of the bacteria because it has holes too small for them to penetrate.

The ideal solution has been found with GST's microporous membranes. They can be bonded to very light non-woven fabric and made into bacteria-retaining surgical gowns, which — even though they are discarded after an operation — will cost the hospital no more than would washing the cotton gowns that would otherwise be used. Moreover, the hospital staff will undoubtedly prefer the soft feel and comfort of the new material, which is less than half the weight of the usual nonwoven fabric.

Disposable diapers are another product where microporous membranes, which would allow them to "breath," are likely to have a major impact. In the U.S. alone, $2.3-billion worth of disposable diapers are sold each year, and Tanny hopes that the airtight plastic exterior of many will eventually be replaced with his breathable, water-repellent membranes.

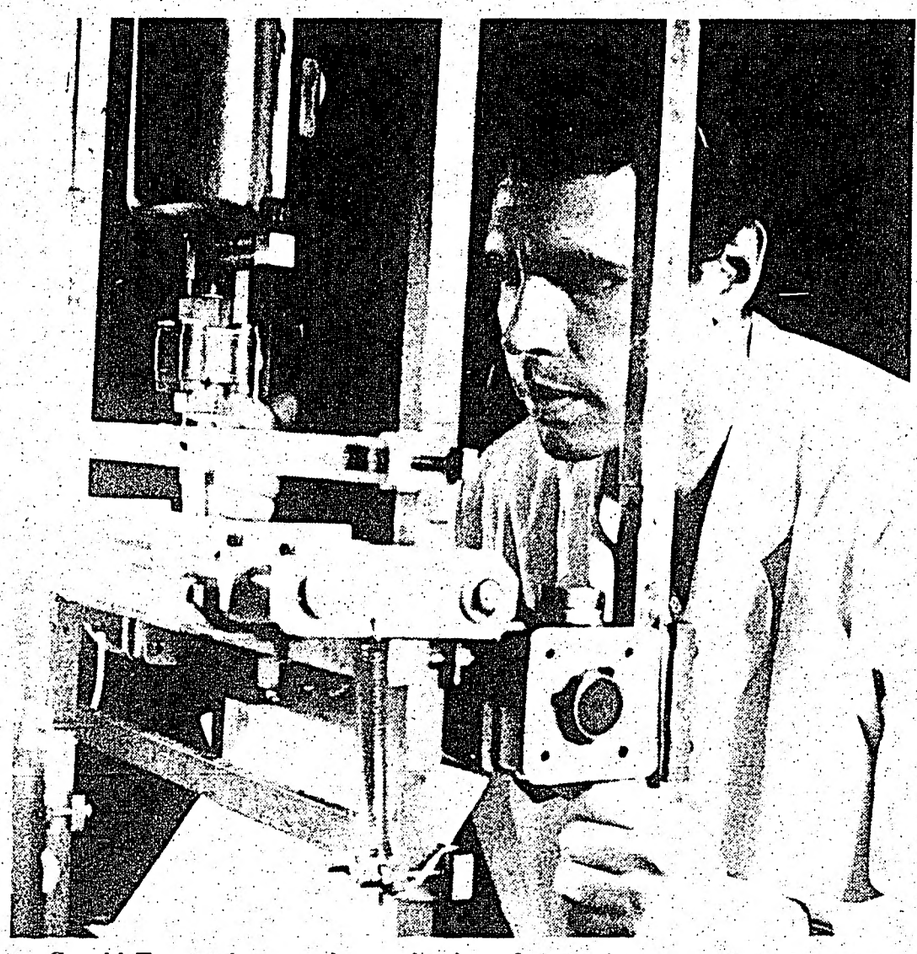
Tanny's microporous membranes, have been patented by Gelman in the U.S. and will soon be granted patents in a score of other countries.

What makes the new microporous membranes so much cheaper is the fact that they can be manufactured more than 10 times as fast and at one-tenth the cost of comparable ones. Their production begins when a special chemical combination is dissolved into an oily organic solvent to form a clear runny liquid that is easily spread into a thin film.

When this liquid film is exposed to an intense beam of ultraviolet light, it reacts in a fraction of a second to form a solid film containing many tiny interconnected pores filled with the original solvent, easily removed by extraction or evaporation.

This membrane manufacturing method was developed in Rehovoth as part of a 3-year project (part of it financed by the U.S.-Israel Binational Fund for Industrial Research and Development) and by a surprisingly small team (it began with less than a dozen people and today employs a staff of 20).

The Rehovoth operation was set up by Gelman Sciences of Ann Arbor, Mich., primarily to do research and development, but now it has been decided that the local company will also manufacture one to two million square feet per year of the microporous membranes for use in products made by the parent company.



Gerald Tanny observes the production of new microporous membrane.

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Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Anne & Al Bernstein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

RENA BIALYSTOK

Best wishes to my children, granddaughters, friends and relatives for a happy, healthy & peaceful New Year.

Max & Rebecca Blackstien

100 Canyon Ave., Apt. 1007

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Bronia & Joe Beker

151 Faywood Blvd.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Sam Brand, Bonnie, Barry, Toby, Morris and Grandchildren

Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam & Sandy Bokser

Steven, Sheree, Lawrence & Lisa

Wish their relatives, friends & neighbors a happy and healthy New Year.

Allan & Nancy Blackstien

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Majer, Renia, Martin & Toby Britstone

67 Prue Avenue

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Allen & Shelly Berenbaum Matthew, Mitchell, Marshall & Marni

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

From cooking to telephones

High tech teams up with religion

By
YITZCHAK DINUR

JERUSALEM (WZPS)— The ways of baking cholent, that original casserole meal evolved to enable Jews to enjoy a solid meal on the Sabbath without lighting a fire, illustrate how technology has been adapted to the needs of Jewish religious life.

Originally, cholent was baked overnight in the residual heat of Jewish bakery ovens, then at home on small kerosene stoves, in gas ovens and nowadays in electrical ovens with thermostats and time control swtiches.

These are examples of acceptable ways of using different levels of technology on a small scale in the home. Carrying on large-scale public activities on the Sabbath in a high-tech society composed mostly of Jews, presents problems that need to be tackled by experts so that solutions compatible with Jewish law can be found.

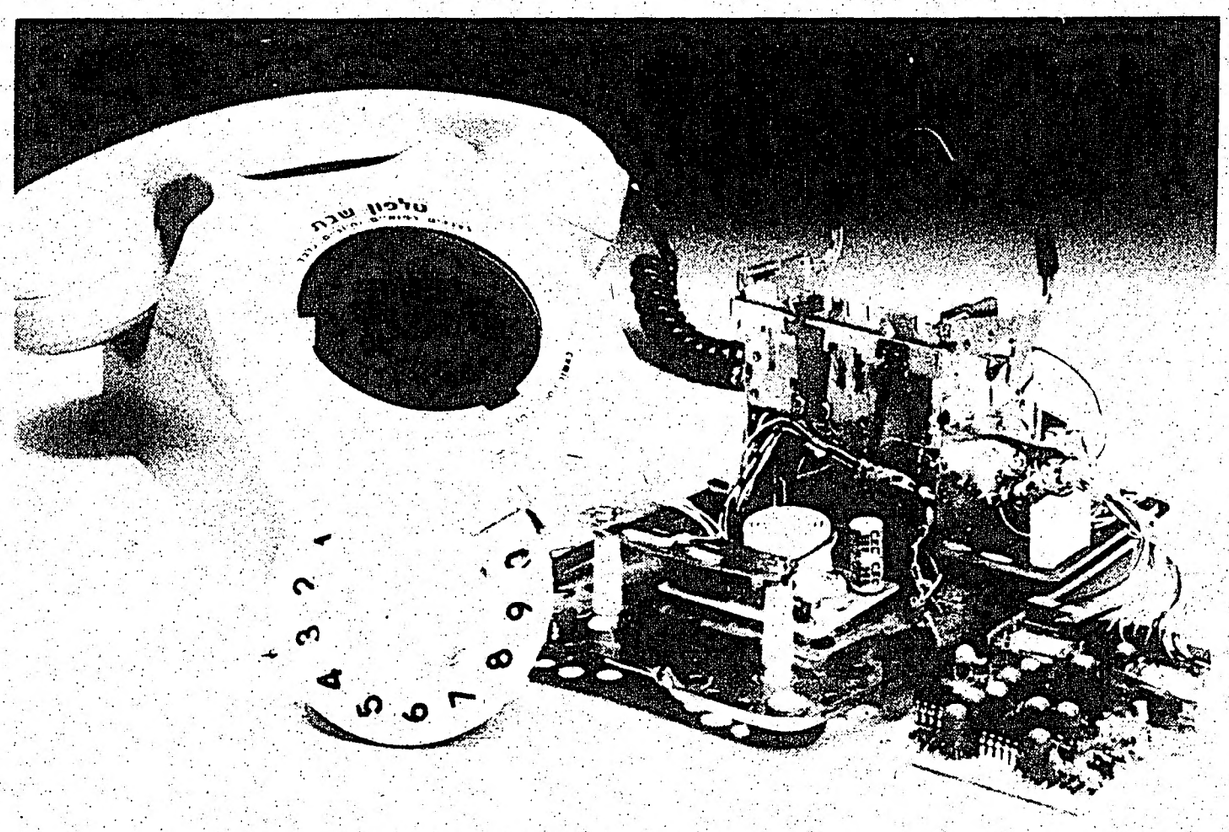
Several institutes have been established to solve questions in Jewish law in present-day agriculture, medicine and generally in modern life. The best known of these is the Institute for Science and Halacha (Jewish Law) in Jerusalem, founded in 1965, which is the official advisor to the government, since 1978, on everything connected with granting Sabbath-work permits.

Recognizing that science and Jewish law have different concerns, the institute nevertheless endeavors to utilize technology to solve problems in Jewish law. The basis for this is the belief that Jewish law does not require religious Jews to ghettoize themselves in a Jewish state, and that it can enable Jews to live in a Jewish state without an army of non-Jews to perform essential work on the Sabbath.

The institute works in two ways: in considering problems, it provides scientific and technical analyses, collections of Talmudic sources and outlines of possible approaches to the questions for decision by a rabbi. It endeavors to find technical solutions to problems, which are acceptable in Jewish law. The approach entails using automatic machinery and electronics, often in extremely ingenious ways.

Most of the institute's activities are concerned with enabling observant Jews to participate in all areas to the satisfaction of their religious conscience, both by finding permissible ways of carrying on some activities on the Sabbath and, on the other hand, finding technical ways of stopping some industrial processes on the Sabbath without damaging equipment or causing economic damage.

A special Sabbath telephone has been developed for use in emergencies involving health, police and security, and is being commercially marketed. It enables strict Sabbath observers to use a telephone without performing actions which can be considered as activating electrical equipment (equivalent to the forbidden act of lighting a fire) on the Sabbath.



A special Sabbath telephone has been developed for commerical use by Jerusalem's Institute for Science and Halacha for use in emergencies involving health, police and security.

The telephone contains special devices that perform switching and signalling automatically on a random-delayed principle, which allows non-directional operation: this accords with a principle of Jewish law permitting certain actions on the Sabbath if they can be considered as not being the direct cause of an effect.

The institute has pioneered the use of special water baths in hotels and hospitals to keep food hot on Saturday in permissible fashion, with hot water from special heaters using non-glowing heating elements. (Glowing is equivalent to fire in Jewish law.) In order to discover how enclosed heating elements behave, the institute's engineers developed a system for arriving at the temperatures attained by different heating elements employed in various appliances in factories, hotels, hospitals, etc.

Watchmen in large plants have to clock-in throughout their shift to prove that they make their rounds properly. The usual card-stamping clock is unsuitable for Sabbath-observant watchmen who have to perform their duties on the Sabbath.

The institute developed a special recording clock in which touching a button depresses teeth on a rotating time wheel. This registers the watchmen's presence without forcing him to perform actions forbidden on the Sabbath. Pushing the button is permissible by all opinions.

These are just some of the institute's provisions (rather removed from the cholent we first considered) for facilitating observant Jewish life in Israel and in modern society everywhere.

Mr. Fishl Burakowski
Sarah and Ella
& Marshall Cohen
Wish their relatives, friends & neighbors a happy and healthy New Year.

Lorraine & David Berk
Aaron & Carolyn
wish their relatives and friends a happy and healthy New Year.

Sam & Yetta Brown
& Family
Wish all their relatives and friends a peaceful, happy and healthy holiday.

Rita, Manny, Natalie
& Bobby Brykman
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Berel Blum
& Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Bursztain
and Henry
wish their relatives and friends a happy and healthy New Year.

Abe & Gertie Barath
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Freda, Abe, Sharon, Harvey
& Larry Blankenstein
Annette & Randy Goodman
Wish their relatives, friends & neighbors a happy and healthy New Year.

C s...

Karl & Cynthia Bielak
Yakov, Simcha, Shneur
Gideon & Shlomo
Wish their relatives, friends & neighbors a happy and healthy New Year.

Molly & David Bloom
Corinne & Michael
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Lydia & Sam Charyk
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Bella Bojman
232 Strathallen Wood
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Samuel & Janet Berger
229 Carmichael Avenue
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Cherlon
and Family
wish their relatives and friends a happy and healthy New Year.

Molly & Bert Bainerman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Hushy & Anna Cooper
Naomi, David & Marlene
wish their relatives and friends a happy and healthy New Year.

Marsha Bielak
Robert, Gloria, Sylvia,
Anita & Faye,
Joel, Marilyn & Leslie Gold
Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam & Rose Bierstone
Edward and David
wish their relatives and friends a happy and healthy New Year.

Harold & Pearl Cooper
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

New ruler, no shift in the Soviet Union

By
SIMON GRIVER

JERUSALEM (WZPS)— With the promotion of Mikhail Gorbachev to the pinnacle of Soviet power, the West's political pundits are acclaiming the dawning of a new era in the USSR. This expectation, however, stems more from Gorbachev's relative youth, he is 54, and outgoing media charm, than any concrete evidence that he intends pursuing different policies.

Dr. Baruch Gur, director-general of the Israel Public Council for Soviet Jewry, describes Gorbachev as an unknown quantity. "Power has been in transition in recent years in the Soviet Union," he observes, "thus many decisions have not been taken. If there is now to be greater stability at the top then for better or worse the Soviet leadership may soon decide to tackle the issue of Soviet Jewry.

"That decision could involve opening the gates to Jewish emigration, or more harsh internal suppression. The important fact is that the future of Soviet Jewry is in the balance, and consequently it is vital to intensify the struggle."

Gur concedes that Soviet Jewry is a pawn in the hands of superpower diplomacy. However, he still asserts that much can be done to influence their final fate. From Israel and the West, he maintains, pressure can be kept on the Soviet Union by embarrassing it with exposure of its suppressive approach towards the Jewish desire to emigrate.

At the same time, Western governments, in particular the United States, must be kept aware of the problem so that it remains high on their agenda during any negotiations with the Soviet authorities, he says.

Perhaps most important of all, the Jews of the Soviet Union must remain resolute despite the harassment and hardship that such a stance entails, Gur adds. The flow of information coming out of the Soviet Union indicates that even in adversity, Zionist identification is growing.

At a recent meeting of the World Jewish Congress' Israel Chapter, Avraham Harman, chairman of the Israel Public Council for Soviet Jewry presented documents reflecting a continued revival of Jewish awareness in the USSR.

The most important of these documents was a 20-page letter that was prepared for the visit to the Soviet Union of former Israeli president Ephraim Katzir. Ultimately Katzir was prevented from meeting with the Jews but the letter has since been smuggled out. The tone of the letter is an optimistic mixture of confidence and defiance, though fear of the might of the Soviet authorities is ever present.

With the ascent of Mikhail Gorbachev to the Soviet leadership, it is hoped that the issue of Soviet Jewry may soon be tackled.

"The last four years," the letter says, "were not just years of decline and stagnation but were also a period of inner growth and the formation of a national nucleus. This process has found its expression in the appearance, after a long break, of certain signs of Jewish communal living (seminars, Hebrew study groups, religious study groups, amateur musical and drama groups, children's groups, communal festival celebrations etc.)."

The letter estimates that there are 1.8 million Jews left in the Soviet Union. Some 100,000 speak Yiddish, and for the rest, except for a small number of Jews in the southern Soviet Union, Russian is their first language. While only 896 Jews were allowed to leave in 1984, as against 51,000 in 1979, it is estimated that almost 400,000 Jews still in the USSR have received notarized invitations from relatives in Israel, and would, if possible, leave.

More than 10,000 of these persons are considered Refuseniks because they have applied for exit visas and having received an official refusal have engaged in a confrontation with the authorities over the matter. Over 120 families have been waiting more than 10 years for an exit visa and worst of all there are some 20 Refuseniks serving prison sentences, the most famous of which are Anatoly Scharansky and Yosef Begun.

Gur notes that the vanguard of the Zionist movement is Orthodox and that it is centred around Moscow and Leningrad. The vast majority of Jews who would wish to come to Israel are scared to identify with Israel as the Soviet authorities have unleashed an intensified propaganda campaign of anti-semitism thinly disguised as anti-Zionism. Magazine articles and cartoons compare Zionism to Nazism.

And for those Soviet Jews who are actually prepared to openly declare their Zionist sympathies, the perils are manifold. Such people are ostracized from Soviet society with little chance of employment and no educational prospects for their children.

The letter highlights the importance of international support. "As long as it is possible for the international public to follow the development of events," it asserts, "we can retain the hope that our situation will not deteriorate and that a certain restraint will be practiced in regard to us."

Thus the struggle must be escalated from outside the Soviet Union. As Harman says: "If Jews in Israel are quiet, why should other Jews speak out? And if Jews are quiet, why should non-Jews speak out? Let us remember that in the 1970s a quarter of a million Soviet Jews were allowed to leave and what happened once can happen again."

Esther & Gerald
Sheldon & Helen Cheskes
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Norman Ciminsky & Family
Wishing all our family and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Linda, Rafael, Alexandra, Lauren & Jonas Charyk

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Harry E. Cooper and Myron

Mr. & Mrs. Tom Cash & Family
Mr. & Mrs. Marty Cash & Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

HOWARD & ELSA CHANDLER AND FAMILY
8 Fraserwood Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. S. Cukier
Howard, Gayle
Jerry & Marilyn,
Jeff & Janice
& Ashley
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Norm Climans
Darren, Lorne & Renee,
Karen & Howard Frank
Wish their relatives, friends & neighbors a happy and healthy New Year.

David, Eleanor and Marlene Drutz
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Leon & Luba Drew
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Polly & Jack Dombrow & Frances
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Baruch & Nili
Ophir, Dan & Naomi
Dzaldov
wish their relatives and friends a happy and healthy New Year.

Ludwig & Helen Daily
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Renee & Joe Diament
Ephraim, Eli, Joshua & Sara
wish their relatives and friends a happy and healthy New Year.

Mr. Abraham Diamond and Family
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Harry Derlachter
415 Glencairn Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

D s...

E s...

Abraham & Jean Diamond
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Helene & Reuben R. Dennis
wish their relatives and friends a happy and healthy New Year.

Olga, Alex & Marvin Eisen
Cindy & Tzvi Wodinsky
Wish their relatives, friends & neighbors a happy and healthy New Year.

Jacob & Jenny Eisenstein
Best wishes to our children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Fewer cases among Orthodox

Physical abuse claims thousands of children

By
AVIVA CANTOR

NEW YORK (JTA) — The physical abuse of children in Israel claims thousands of victims each year, according to a professor of social work at Tel Aviv University.

This has only been recognized as a social problem in the past five years. Awareness of the phenomenon of sexual abuse of children has only begun as recently as six months ago, and the number of victims are difficult to obtain, Prof. Hanita Zimrin said.

Prof. Hanita Zimrin

The creation of consciousness of the problem of child abuse is the goal of ELI, the Israeli Association of Child Protection, founded in 1979 by Zimrin.

Interviewed while on sabbatical in the U.S., she told the Jewish Telegraphic Agency that child abuse in Israel derives mainly from the Jewish state's having become a "normal" society, with all its attendant problems, and not, as many suppose, from tension arising out of the ongoing war situation.

"Normal," in this context, means multi-generational, as contrasted with the pre-state Yishuv (Jewish community), which was composed largely of childless young adults. It also means nuclear families with a division of labor assigning one parent the sole responsibility for socializing the child. Another key factor is isolation: "an abusive family is an isolated family," Zimrin said.

Her research, conducted over the past 15 years, has revealed that the parent who is burdened with the sole responsibility for socializing the child, is usually the abuser. "Among the Jewish population in Israel, it is the mothers who are usually the physical abusers," said Zimrin. Fifty per cent of the victims of such physical abuse — beating, burning, gross neglect — are under six months of age.

In the Arab population, it is the father who is the abuser in these cases, with abuse occurring after a child is over 7. That age is when the father assumes responsibility for the child's socialization.

There is much less physical abuse reported among the Orthodox population, said Zimrin. The reasons are that Orthodox Jews are still living "as extended families with good family ties." While the mother is still responsible for the child's socialization, she is not isolated and she has a good support system.

This pattern also ensures a control system — making it easy for abuse to be recognized should it occur — and stopped. A similar "control" system exists on the kibbutz — where, in addition, the mother is not assigned sole responsibility for the child's discipline and education.

The only situation where abuse is more frequent in Orthodox families, Zimrin said, is the case of mentally handicapped children, who are often seen as reducing their siblings' chances of a good match.

Child abuse is not confined to the lower classes — "this is a myth," she said. Part of the reason for the large number of cases in the lower classes is that they are exposed to social services, and more cases get reported. Upper class families are also "more sophisticated" and know how to "tell the right stories."

It is because many Sephardi Jews are in the lower classes that there seem to be more cases of child abuse among them, "but this perception is wrong," said Zimrin. While there exists more corporal punishment among the Sephardim, this is not the same as physical abuse.

Awareness of the existence of sexual abuse of children is only beginning in Israel, she said. "People say it doesn't exist, just like they used to say about physical abuse." The ministry of welfare could not even give her a figure on the number of such cases.

The youngest victim she knows of was 2½. "It is one child, usually a daughter, who is the victim," Zimrin said. "When she grows up, her sister replaces her." Often the mother colludes in this family pathology.

In cases of sexual abuse, there are more reports coming directly from children of upper classes. She believes this is because they feel more able to take control of their lives than do poor children.

What is missing is a shelter/crisis intervention centre where a child can be taken to by a welfare officer in case of emergency. ELI hopes to create such a shelter. There is also no program of psychological treatment for abused children — it is a hit-or-miss affair depending on individual case workers. Zimrin is working on a comprehensive community plan to ensure such treatment for the children.

ELI, which she chairs, follows up on reports of welfare officers, assists social work professionals in their work, and does intensive outreach to various groups in society: parents, children, youth movements, the government, professionals in schools and hospitals, and the general public. Its aim is to enable people to identify child abuse and know what to do about it.

ELI receives no government funding and is an almost entirely volunteer operation. Zimrin is a volunteer as are social workers, psychologists and other professionals. Only two part-time social workers and a secretary get paid. ELI's street address is, appropriately, Hamaginim (the protectors) 60, in Herzliya.

Lou & Sophie Edelist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Renia Elsner
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ida and Sam Edison
4001 Bayview Avenue, Apt. 806
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. William Einhorn
Murray and Shelly
45 Poinsetta Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Sam & Esther Enzel
Best wishes to our children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Regina Eisenstein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Stanley & Janet Eisner
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Robert & Mary Edson
Barry, Brenda & Beth
48 Mullen Drive
Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Chil Elbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Sam & Sara Eker
and Children
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

F s . . .

Jack & Ruth Futerman
and Daughter
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Howard & Patti Federman
Brandon & Lanny
109 North Meadow Cres.
Wish their relatives, friends & neighbors a happy and healthy New Year

The Friedberg Family
2600 Bathurst Street
wish their relatives and friends a happy and healthy New Year.

Jerry, Miriam, Tamara
& Sharona Faivish
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Fisher
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Benny & Esther Freedman
and Allan
26 Verwood Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Leo & Lil Frohlich
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Julius Fuss
17 Newgate Road

Phil & Rochelle Feldberg
Jeffrey, Robyn & Adam
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
THE FELDMAN FAMILY
AND YEFET

Joe & Rhona Feldman
25 Canyon Ave., Apt. 605
wish their relatives and friends a happy and healthy New Year.

Herman & Mitzi Freedman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. Henry Fenigstein
and Larry
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Project succeeds in aiding criminals

By
JANET MENDELSOHN
MOSHE

Herut Lapid

JERUSALEM (WZPS) — Chaim Nachman Bialik believed that only when Israel had her fair share of criminals would she be like every other ordinary country. Thirty-seven years since statehood, Israel has been shown that under the Israeli sun anything can flourish — even crime.

Now that Israel's normalcy has been established with her growing crime rate, a unique project is succeeding in the rehabilitation of hardened criminals. More than 30 prisoners have spent the last one-third of their sentence milking cows, picking avocados, mopping kitchen floors or operating factory machinery. Light years away from prison, they live and work on various kibbutzim throughout the country.

"There is no such thing as full rehabilitation," explains Herut Lapid, who initiated and is the moving force behind this kibbutz rehabilitation project. "One thing is certain, however, and that is if these guys return to the city and their problematic environments, they are almost certain to return to crime."

Serious crimes committed

And so, painstakingly, Lapid has cultivated a network of kibbutzim and adopted families to help ease the transition from prison to the communal environment. Surprisingly enough, Lapid has never been refused by a kibbutz general assembly when he has asked that a convicted criminal be accepted into their tight community.

Although some of the prisoners he helps have been involved in serious crimes such as murder, the kibbutzim have all opted to provide the framework in which a prisoner can finish his sentence and return to society as a productive citizen.

Towards the end of a 2½-year prison sentence, Dudu Abutbul was approached by two community workers and asked what he was going to do with his life. He brought up the idea of kibbutz, as a cellmate of his had once mentioned that he had grown up on kibbutz: "His story made me enthusiastic about kibbutz life. I also knew that if I returned home to my neighborhood (Jaffa) and to my friends, I would return to a life of crime." And so Herut Lapid came to see Dudu and before very long he was settled in Kibbutz Givat HaShlosha.

"From what I had heard of kibbutznikim, I thought they would be snobbish and unfriendly. Of this I was particularly afraid. Then Moshe and Ruth Caesar came to visit me while I was still in prison. They had been chosen to be my adoptive kibbutz parents. When I heard how they spoke to me, everything suddenly seemed different."

Over the years Ruth and Moshe have supported Dudu through his particularly long and difficult process of adjustment and absorption into kibbutz life. In spite of the fact that Dudu was accepted as a full member of the kibbutz by a huge majority, there are times when concern is still felt for Dudu's future.

However, Dudu has come a long way from ganging together with his criminal friends in front of Jaffa's Noga cinema to working at the Noga shoe factory at Kibbutz Ha-Shlosha.

Herut Lapid is a freedom fighter, and his struggle to help hardened criminals create a new life is no easy task. Born 50 years ago on Kibbutz Ayelet HaShahar in the upper Galilee, he is no optimist — just pragmatic. Called Herut, the Hebrew word for freedom, Lapid (his surname is Hebrew for torch) lives up to his name, and he has been officially trying to bridge the gap between prison and society since January, 1983. He works under the auspices of Takam, the United Kibbutz Movement.

Lapid carefully explains the rigors that a prisoner accepted to the program will have to face. "If he is used to taking things from other people, he will have to get used to giving. Kibbutz is a society where work — hard work — is holy."

At present, most of the kibbutzim accepting prisoners are in the north because Lapid wants them close by. And if there is a problem, it is Lapid that is called and not a prison warden. In contrast to the high prison "return rate" of 70%, few of Lapid's charges have found their way back to prison cells.

In April 1985, the second of Lapid's "grads" will be accepted as a member of a kibbutz. "For seventeen years this guy was a drug addict and lived a life of crime," explains Lapid with a touch of incredulity as he explains the change and adaptation this ex-con has made.

Perhaps life in a supportive hard-working community has helped in rehabilitation. Or just maybe it is the "torch of freedom" which has helped to enlighten the path to independence.

David & Esther Freiman

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Morris & Fela Friedman & Family

Wish all their relatives and friends a peaceful, happy and healthy holiday.

Harry & Leona Finklestein (Fink)

623 Finch Ave. W., Apt. 611

Wish their relatives, friends & neighbors a happy and healthy New Year.

Allen & Miriam Finklestein (Fink)
Perry, Matthew & Jeremy

10 Seneca Hill Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. David Forberg and Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

Penny & Ephraim Fiksel
Zachary & Zoey

Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Ruth Flicht

10 Barclay Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Joseph Fryszberg and Isabel

123 Alexis Blvd.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Jerry & Helen Fishman
Sheryl & Marcy
Marc, Doreen & Aimee Fishman

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Joe & Marlene Flicht
Elyse, Melanie & Jason

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Ben Faust

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Paul & Mollie Finewax

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Art & Shirley Flom

775 Steeles Ave. W., Apt. 201

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Harry Fogel
Simon, Julie, Gordon & Gwen

wish their relatives and friends a happy and healthy New Year.

Mayer & Helen Fogel and daughter Sandra

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Chaim & Eda Feinstadt

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Sam & Lola Faivish

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Phillip & Cyla Fiksel
Nathan & Miriam Birnbaum

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Betsy & Lou Fruitman
Pamela, Lisa & Marla

Dr. & Mrs. Steven Frohlich & Simon

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Joseph Fialkov
Gerry & Ellen
Howie, Janet

Mr. & Mrs. S. Fischer & Gloria

166 Caines Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Shaye & Giza Feuer

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

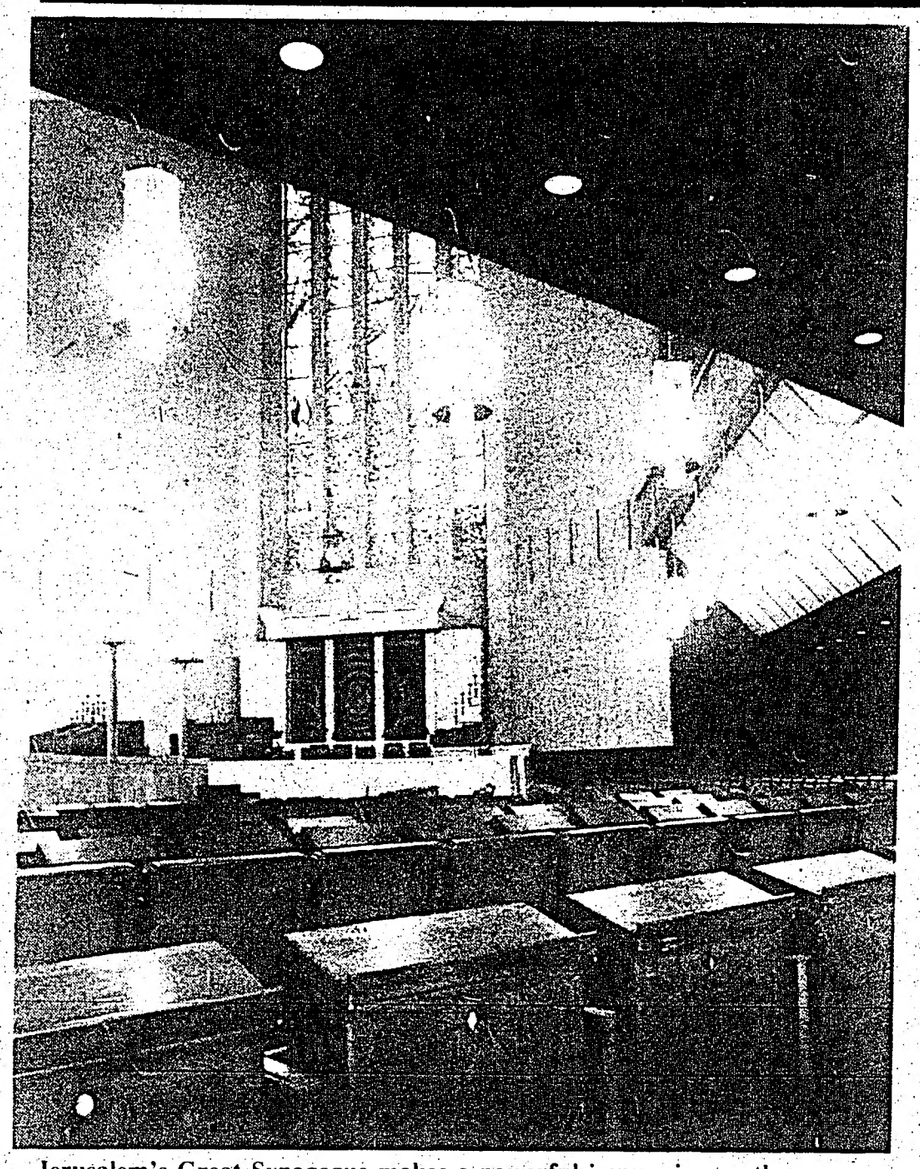
Allan & Pat Friedland
Jeffrey & Marla

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Edward Fisch
Darryl, Sherri & Adam

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו



Jerusalem's Great Synagogue makes a powerful impression on the senses.

Synagogue leaves lasting impression

By MORDECHAI BECK

JERUSALEM — Even when standing on the podium of the Jerusalem Great Synagogue's massive auditorium to deliver the Sabbath morning announcement, Maurice Jaffe cuts an impressive — if somewhat diminutive figure.

In a voice which, after over four decades in Israel, still carries the imprint of Manchester, he makes swift work of the social and personal news of this unique Anglo-Jewish congregation in the midst of the Holy City.

"When people say we're too British," he observes, "I'm not at all upset. In fact, a surprisingly wide variety of people come to our services — Christian groups, tourists, secular kibbutzniks, Reform and Conservative Jews, modern Orthodox and Mea Shearim chasidim."

What these people find on a typical Shabbat morning is what has been standard fare for large synagogues in Britain for decades — a chazan, a full choir and, perhaps most amazing, a level of decorum unheard of in a large Israeli shul.

"There are two types of places of worship," says Jaffe, who is the Great's chairman, "There's the small, atmospheric shteibl and there's the large synagogue, with its sense of ceremony and order.

"I deplore the local tendency to make the synagogue into a large shteibl. You can't have our type of service if there is talking and disturbance."

To aid the dignity of the service, Jaffe printed white cards with a request that the offending congregant refrain from talking. "So far we've had no complaints," he reports. "Instead, when I was recently in America, I noticed that one of the biggest synagogues there had adopted the same system, even using the same wording."

The Jerusalem Great Synagogue stands back from the busy King George St. (another English connection) and looks out towards much of the original sections of western Jerusalem facing the Old City.

Opinion varies as to whether or not Jaffe has built "the world's most beautiful synagogue." But there's no denying the powerful impression it makes on the senses.

By its sheer size, its seating capacity (1,800), its ordered services ("we start at 8 a.m. prompt and finish at 10.40, barring a simcha," I was assured), and its sheer audacity, it has firmly planted the Anglo-Jewish High Tradition in Israel's capital.

A building, however, does not make a community. Who exactly uses this grand building?

"At the beginning," admits Jaffe, "we were apprehensive that we would attract only a very narrow group of regular worshippers. To our delight, we have found that almost half of those coming weekly are young people — often pushing prams and strollers (allowed because the city has an eruv — a halachically approved boundary).

"Half our committee is under 35. It was this committee, by the way, which at one point voted for the wearing of top hats in the synagogue! But I put my foot down on that one. I think that's a bit extreme."

Criticism of the Great Synagogue has not been confined to its style of architecture or service. It has also been directed at its colossal expense, some $18 million.

Jerusalem Mayor Teddy Kollek protested by refusing to attend the festive opening ceremony, arguing that the synagogue diverted funds that could otherwise have been used for more needy religious centres around the city.

Jaffe — himself a fund raiser in the mayor's own league — dismisses the criticism. "Moreover," he adds, "once he saw the number of tourists it was attracting, even Kollek muted his criticism."

Apart from the Great, as founding president of the Union of Israeli Synagogues, Jaffe has organized the building of more than 50 other synagogues throughout Israel.

The Great, however, was envisioned over 50 years ago by the then Chief Rabbis Isaac Kook and Jacob Meir. They wanted a central synagogue to signify the importance of the new city for Jews the world over. Such a synagogue has to be a "jewel of the land of Israel, a crowning splendor of Jerusalem."

"People ask me how I managed to collect so much," says Jaffe. "Personal contact is obviously important. But it is just as important for potential donors to have confidence in my promises.

"Once the Great Synagogue was built, people began to give even more. In soliciting funds for that project, I emphasized that it would be the first religious building erected in memory of the six million Holocaust victims."

The largest donor was the Wolfson foundation, which gave half the initial cost of the building, plus many other gifts. Sir Isaac Wolfson is president of the synagogue.

G s . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Israel Goldgrub
Mike and Bernardo

Morris & Bessie Gotkin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David, Gert & Jill Goldberg
64 Carscadden Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Barbara & Norman Gilbert

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sam & Nancy Groll
17 Magpie Crescent

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Gert & Harry Golden

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Charles & Charlotte Goldlist

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Max Glicksman

Mr. H. Gottlieb
Bernie & Rachel Gottlieb
Anne and Marc

Wish their relatives, friends & neighbors a happy and healthy New Year.

Ruth & Ernest Goldsmith
543 Fairlawn Avenue

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Leonard & Helen Greenwood and Family
34 Cavotti Crescent

Wish their relatives, friends & neighbors a happy and healthy New Year.

Arthur & Alice Gotleib
52 Russfax Drive, Willowdale

Wish their relatives, friends & neighbors a happy and healthy New Year.

Leon & Nina Goldstein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Max & Selma Goldstein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Sam Grad
Cynthia, David & Alan
9 Beaver Valley Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

Anne & Max Glazer and Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Eric Gollant & Jennifer, Michelle & Jerod

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Moshe Greiver
Michelle & Ronnie

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Ruth & Jack Gutholc

לשנה טובה תכתבו

Developing closer ties

Kibbutzniks, Arabs live in peace

By
JEFF BLACK

Members of Kibbutz Tuval taking tea in the traditional Arab way with residents of Dir Al-Assad.

HAIFA (WZPS) — Members of 4-year-old Kibbutz Tuval in Western Galilee have to travel through the Arab village of Dir Al-Assad in order to enter or leave the kibbutz.

For the kibbutzniks, the drive through the village of 5,000 people is a daily reminder of the very reason for Tuval's establishment. Along with other new settlements, Tuval is part of an attempt to ensure a Jewish majority within the region which has the highest Arab population outside that of the administered territories.

This close proximity to, and daily contact with Dir Al-Assad, has led some members of Tuval to search for a deeper relationship with the villagers than that of just driving past their houses, avoiding the children in the road who have nowhere else to play.

As Susan Landy, an American graduate of the Hebrew University and the "maskira" (secretary) of Tuval says: "At first it was a shock driving through Dir Al-Assad, knowing that I was living in an area populated by Arabs, and I had to decide how to deal with this. I feel we live in a community of Jews and Arabs, not just Jews."

Developing this feeling of a community takes time, certainly more than the brief four years of Tuval's existence, but already there are signs that positive co-existence, rather than mere tolerance, is no pipedream. Ahmed Na'ameh Assadi, the "rosh moatza" (council head) of Dir Al-Assad stresses that "According to our traditions and customs, we as Arabs like to have good relations, especially with our neighbors. The nearest neighbor is, for us, preferable to the furthest brother."

He notices that "people from Tuval behave very well with people from Dir Al-Assad, giving them lifts up the hill when they see people are tired or carrying heavy bags," and his hope is to see a joint project between the young kibbutz and the old village, perhaps the interlinking of the two places' sewerage system, thus ending the daily flow of refuse through the streets of Dir Al-Assad.

Such a project is, of course, beyond the direct control of the kibbutz, but a joint letter from a previous mayor and Tuval's "merakez meshek" (farm manager), did succeed in persuading the authorities to widen the junction at the entrance of the village which leads to the major Acre-Safed road.

Na'ameh Assadi has no doubts that friendship will develop, although gradually, and his feeling is shared by Dave Nirens, an Australian member of Tuval, who is one of the prime movers for instigating joint activities between the kibbutz and the village. Nirens accepts that things are moving slowly but remarks, "creating neighbors takes a lifetime and we want to make the relationship last and not spoil it by over-enthusiasm.

The counterpart to Nirens within Dir Al-Assad is Mamoun Al-Assadi, an English teacher, who has been the contact person for the kibbutz members. Initially, the joint meetings between the kibbutzniks and villagers consisted of about 15 people from either place, just talking to one another, swapping life stories and experiences in order to enable people to become acquainted.

The most rewarding contacts, though, do not necessarily stem from organized activities but from social activities or chance meetings on the road. Weddings, for example, are always joyous occasions, and one of the highlights of last summer's marriage ceremony of the first "maskir" (secretary) of Tuval, was the reciting of an Arabic blessing by friends from the village, over the newly-wed couple.

Hillel Eschur, whose former job on the kibbutz led him to drive through Dir Al-Assad six or seven times a day, has made many friends in the village, most of whom he first met by giving them a lift. Quite often on Tuval, Arabs can be seen making their way to his room. A few years ago Dir Al-Assad residents had no idea of what the settlement above their village was about, and even harbored suspicions and antagonism towards it.

The conversations are not just mere polite exchanges of pleasantries, for as Eschur says, "I believe the sole way of breaking through barriers in society is by having personal relations with people. This means among other things, being able to argue with one another, especially on political issues. I share my friends' revulsion of Meir Kahane, but they have to understand that I see Arafat in the same light."

He carries on to remark, "I really feel we're getting through to them (the villagers), and more important, they're getting through to me. I used to be scared of Arabs because of my complete ignorance about them. Now this isn't the case because I know some and can count them amongst my friends."

Shep and Miriam Gangbar

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Gotfried Family

Harry & Ruth Greenberg and Family

7 Willow Heights, Willowdale

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Charles Goldfinger and Sons

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joe & Aida Golberg
Leonard, Celia, Shari & Aviva
Hersh, Bibi, Liana,
Beth & Jared

Wish all their relatives and friends a peaceful, happy and healthy holiday.

David & Helen Goldsilver

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Eric & Fay Goldlist

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

David & Libby Garshowitz and Family

Al & Sarah Goldlist and Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Karol Gutman
Robert and Barbara

wish their relatives and friends a happy and healthy New Year.

Dave & Anna Geist

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Regina & Mark Gotlib
Ian and Alan

28 Sky Acres Dr., Brantford

Wish their relatives & friends a happy and healthy New Year.

Sarah & Nathan Goldlist

Mr. & Mrs. Moshe Gorani

wish their relatives and friends a happy and healthy New Year.

Louis & Helen Gula
Corinne & Jay,
Marilyn & Norman Branitsky

wish their relatives and friends a happy and healthy New Year.

Sam & Eileen Grossman and Risa

Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Ethel & Sholom Goodman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mrs. Rena Gutstadt

wishes her relatives and friends a happy and healthy New Year.

Laura, Milton & Mark Greenberg

2220 Halifax Dr., Apt. 911
Ottawa, Ont. K1G 2W7

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Henry Goldberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Series of accomplishments

Goldman enriches life in Israel

The JDC's Ralph Goldman is shown above helping David Ben-Gurion into his coat during the Israeli Prime Minister's first visit to the United States in 1951.

NEW YORK — Ralph Goldman, executive vice-president emeritus of the American Joint Distribution Committee and its world director since 1976, is rounding out a uniquely varied career of more than four decades in American and international Jewish communal service.

A witness and participant in a number of pivotal events in the growth and development of the State of Israel, Goldman has also been a moving force in the establishment of many innovative social, educational and cultural programs enriching life in Israel and throughout the Jewish world.

Among the highlights of Goldman's record of achievement prior to his becoming JDC world director in 1976: he served as personal aide to Prime Minister David Ben-Gurion on his historical first (1951) and last (1967) visits to the United States. In the Prime Minister's office (1953-57) he coordinated the U.S. Point Four and United Nations Technical Assistance Programs.

He helped obtain the U.S. government grant which seeded the development of the Israel Museum in Jerusalem. Goldman was a moving force in the establishment of the Jerusalem Foundation.

He was the founding director of the Israel Education Fund, which established a network of high schools and other cultural/educational structures in Israel, supported by world Jewry.

He helped establish in Israel, in adapted form, two types of life-enhancing facilities developed in America: the community centre and the comprehensive high school.

With JDC, beginning in 1969 when he became associate director-general of JDC-MALBEN, Goldman continued his innovative activism. He was the architect of the reorganization of the Israel operation into the current JDC-Israel and relocated the agency's headquarters to Jerusalem from Tel Aviv, and in recognition of this event and JDC's services, the Municipality of Jerusalem named the hill on which JDC is located as Givat Joint or JDC Hill.

Most recently, he presided actively over JDC's reentry into most of Eastern Europe (Hungary, Czechoslovakia and Poland) and Egypt . . . and established a JDC presence in Ethiopia.

In recognition of the importance of the French Jewish community and Western Europe in general, he established a regional headquarters in Paris, and encouraged the development of a training program for communal professional leadership.

During Goldman's near-decade as JDC world director, a number of new directions and perspectives have emerged within and beyond the agency. His concept of "Global Jewish Strategy," based on a lifelong conviction that dedication to Jewish survival is the major Jewish communal priority, has resulted in a growing effort by world Jewish leadership toward generating inter-organizational unity in policy planning on issues of crisis.

Also, while continuing to stress the primacy of Jewish concerns for JDC, he has pioneered its development as an effective international non-sectarian aid agency during the dire human emergencies of this decade in Cambodia, Italy, Lebanon and Ethiopia. The U.S. government recognized JDC services and has provided a substantial AID grant for JDC's Ethiopia famine relief.

Goldman's association with Prime Minister Ben-Gurion's office extended beyond the U.S. visits to a close collaboration with Jerusalem Mayor Teddy Kollek, who was then the Prime Minister's chief aide.

Among Goldman's major responsibilities was recruitment of professional personnel for the State of Israel. He brought hundreds of international experts to Israel, and sent hundreds of Israelis for study abroad, providing crucial training opportunities at a critical juncture in the development of the new state's agricultural industry and science and education facilities.

Reflecting on his many intimate views of Ben-Gurion through the years, Goldman most vividly recalls and cherishes two moments from the 1951 U.S. visit: the humor and deference with which "B-G" reacted when hailed in New York as "King of the Jews," and the gleeful satisfaction the Prime Minister had in evading his fund raising schedule-makers for two hours to deliver an address in Hebrew to a group of students at Boston Hebrew College.

During the five years (1964-69) immediately prior to his association with JDC, Goldman served as the founding executive director of the Israel Education Fund of the United Jewish Appeal. Establishing more than 70 secondary schools throughout the country, the IEF goal was to help Israel's people achieve free secondary education for all children.

Goldman's IEF team also inaugurated the twin comprehensive high school approach, creating matching facilities serving both religious and secular student populations.

Under his leadership the IEF undertook the establishment of the first Israeli community centres, based on the concept of serving the entire age-range in each community rather than being limited to youth only.

As associate director-general of JDC programs in Israel, Goldman launched ESHEL, the Association for Planning and Development of Services for the Aged in Israel, a nation-wide program to serve the needs of all the aged of Israel and not only immigrants, which had been the mandate of JDC-MALBEN.

Educated at Boston Hebrew College, Boston University and Harvard University, he holds degrees in educaton and a masters degree in social work. He began his long and distinguished career in Jewish communal service in 1938 at the Hecht House Jewish Community Centre in Boston.

Goldman was honored at a tribute dinner earlier this year in New York where the JDC board of directors announced the establishment of an Annual Ralph Goldman JDC Fellowship of International Jewish Service.

Mr. Harry Gladstone
Larry, Linda & Cara Gladstone
wish their relatives and friends a happy and healthy New Year.

Irving & Paula Goldhar
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Nathan & Annie Goldlist
41 Arlstan Dr.,

Irving & Faye Gold
Best wishes to our children, Grandson, friends and relatives for a happy, healthy & Peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends
Mrs. Sam A. Goodman and Family
73 Searle Avenue

Ben & Sophie Gibbs
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Albert, Rebecca & Gerry Golosky
Mr. & Mrs. Barry Katzman & Daughters
Wish their relatives, friends & neighbors a happy and healthy New Year.

Rae and Sam Goldberg
Debbie, Sol & Esther
wish their relatives and friends a happy and healthy New Year.

Arie & Miriam Greenberg
Sam and Yaffa Greenberg
Wish their relatives, friends & neighbors a happy and healthy New Year.

Zvi & Bella (Rapp) Goodman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Morris & Sonia Goldlust
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. Mrs. J. Gladstone & Neil
Dr. & Mrs. T. Davis & Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Aba & Mary Gelman
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Bernie & Marlene & Children & Jack Goldhar
wish their relatives and friends a happy and healthy New Year.

Bernie & Rachel Gottlieb
Anne and Marc
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Max Grubner
126 Banockburn Ave.
Toronto, Ontario M5M 2N3
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Jack & Batia Gortler
Jeff, Elaine & Judy

לשנה טובה תכתבו

Hitler mapped strategy

Plans for Final Solution well laid

By
C. C. ARONSFELD

Fifty years ago, in September, 1935, the road to the Final Solution reached a crucial point with the proclamation of the Nuremberg Laws. After the prospective victims had first been isolated through the boycott of April, 1933, and ever since consistently abused and irresponsibly maligned, they now were deprived of civil rights and turned into objects on which any arbitrary treatment could be enforced.

A Reich Citizens Law granted citizenship only to those of "German blood," and a "Law for the Protection of German Blood and German Honor" banned marriages between Germans and Jews, also the employment by Jews of German females under 45, a provision received with ribald laughter in the mob assembly called Reichstag.

These "laws" were, in authentic Nazi fashion, foreshadowed by a propaganda campaign of increasing brutality which could be represented as "the people's will" getting "impatient with the slow motion of bureaucracy."

These laws, said Adolf Hitler, were to enable "the German people to find tolerable relations with the Jewish people." Should they fail in this — and he was determined to make them fail — then, he added, "the problem must be turned over to the National Socialist Party for a final solution."

The ominous significance of this remark could not be lost as Hitler had seated conspicuously next to him Julius Streicher, the most profligate of his Jew-baiters, whose paper, Der Sturmer specialized in spreading the "ritual murder" lie.

Streicher had in fact been prominently featured in the preparatory campaign. A few weeks earlier he told a mass meeting of the Hitler Youth that "the next war must be a crusade against the Jews," and "shortly afterwards he proclaimed that the idea of "racial purity," the core of Nazi ideology, made it imperative that "Jewish alien elements must be exterminated."

Hitler's well-calculated game and its strategy as an episode along the road to extermination was at once revealed by Paul Josef Goebbels, the minister of propaganda, who, in a secret speech to Nazi leaders then, complimented the fuhrer on his "masterly handling" of the situation in a "step by step" technique.

This is how he expressed it: "If the fuhrer had said, 'Now these are the Jew laws for today, but don't think that's the lot; next month we'll be back with more and reduce you to beggars scrounging around the ghetto' — then of course one mustn't be surprised if the Jews mobilize the whole world against us. Always leave them some little loophole, as the fuhrer did

Hitler was playing a well-calculated game in the proclamation of the Nuremberg Laws in 1935.

when he said: 'We hope these Jew laws will establish a tolerable relationship between the German and the Jewish people' (laughter). Now that's what I call clever, that's cute."

The contents of this secret speech were of course confidential but one of the listeners was apparently soon talking out of turn. When the London Times special correspondent at Nuremberg told "a Nazi official" that the substance of the enactments did not seem to be important, he was promptly enlightened: "Oh yes, but just wait till the whole effect of laws is seen!"

Public opinion abroad was not in ignorance of what was going on. Rudyard Kipling had recently denounced the perpetrators of "state-controlled murder and torture, open and secret," and as for the Jews, the London Times now wrote, they would be "condemned to run around blindly in circles until they die. . . . It is the tormenting of a people in a cage. . . . After being denied the rights of citizenship, they are coming to be denied the right to live."

The Times had heard some whispers about "Jewish propaganda overexaggerating." That was, it said, probably because "people living in countries like England and the U.S. cannot imagine what they hear from Germany to be true. But residents in Germany have no need of Jewish propaganda: the facts of the present persecution hit them violently in the face."

The Times continued: "The present persecution is directed with savage fanaticism — and this, in unguarded moments, is frankly admitted — towards the total destruction of the whole Jewish community in Germany. Like so many Nazi catchwords, Juda verrecke! — 'May Jewry perish!' — was meant literally and will literally be brought to pass if the fanatics have their way."

It was not realized that the most fanatical of the fanatics was Hitler himself. He threw to the rising winds the warning then given by the Times: "A society which is prepared to tolerate evils of this order inevitably reap what it sows."

At the same time, there were foreign observers who came back from the Nuremberg assembly pleasantly reassured. They had been fooled by an earlier assertion of Hitler's that "National Socialist Germany desires peace from its innermost philosophical convictions" — one of those "big lies" made possible only in the knowledge that no one at that time ever read his book.

They now told the story that the Nuremberg Laws were "an effort to end illegal persecution and violent individual anti-Jewish action," an "attempt to return to strict legality and to work out the legal status of German Jewry." Hitler, they said, was a "moderate" struggling with the "extremists," and any criticism of his policy would merely strengthen the hands of men like Streicher.

Besides, it was argued, Germany's treatment of her subjects was entirely a domestic concern which was none of other countries' business.

In September, 1935, we now know, there was still time for peaceful, if resolute action to check the Nazi advance. The Nuremberg Laws threw down the challenge. The world passed by on the other side, crying "peace, peace" while there was no peace and could not be because there was no exertion to stamp out that gross and glaring insult to the dignity of man — the Nuremberg Laws.

Wishing all our family and friends a happy and healthy New Year.

ROSE & DAVE HALPERN
133 Torresdale Avenue

Mr. & Mrs. Leon Herdberg
22 Edinburgh Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year

Joseph & Esther Hayeems
Eran and Karen
133 Charlton Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Rose & Max Herman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Chaim Goodman
205 Hilda Ave., Apt 1811

Wishing all our family and friends a happy and healthy New Year.

The Hefner Family
17 Krieger Crescent

H s . . .

Wishing all our family and friends a happy and healthy New Year.

Sonia & Yehudi Hendler
Sindi & Jeff

Max & Mary Hain
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Heddy Hoflich
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The Henechowicz Family
123 Westgate Blvd.

I s . . .

Mr. Mr. Leo Goldstein
Susan, Mark, David, Marilyn & Amanda Lee
Wish all their relatives and friends a peaceful, happy and healthy holiday.

HENIA HUGHES
Best wishes to my children, granddaughter, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Isakow and Family
10 Barksdale Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Frances & Carl Goodman
55 Carscadden Drive, Willowdale, Ont.
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The Herman Family
4 Dellbank Rd.

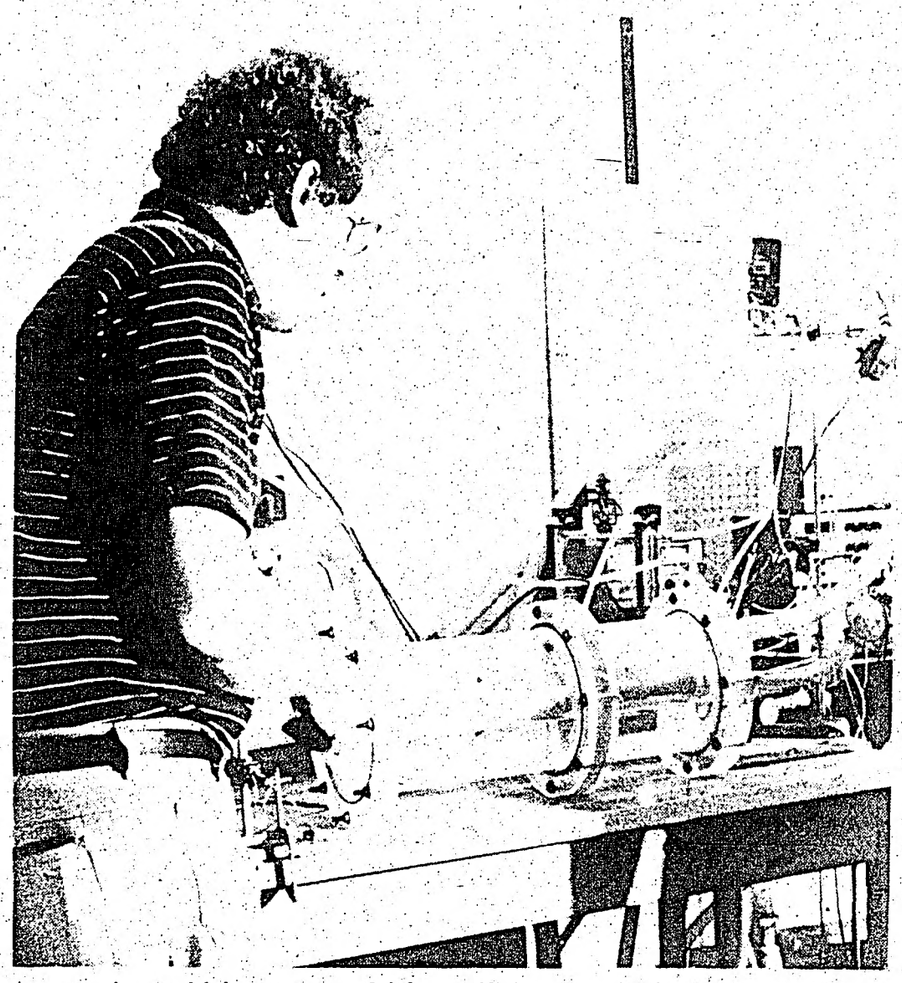
Sam & Helen Goldhar
Wish their children, grandchildren, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Stanley Hochman
49 Sultana Avenue
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Pnina & Larry Igra
101 Acton Ave., Downsview

לשנה טובה תכתבו



An experimental laboratory model for artificial resuscitation at the Technion.

New method helps heart attack victims

HAIFA —

A more effective method for the resuscitation of heart attack victims has been developed by Prof. U. Dinnar, Dr. R. Beyar, Prof. S. Sideman and Dr. E. Kimmel of the Technion's Julius Silver Institute of Biomedical Engineering.

Not so very long ago physicians had to resort to a very dramatic method in their attempts to save victims of cardiac arrest: the only way known at that time was to cut the chest open, reach in and try to restart heart action by massaging the heart muscle by hand.

Less extreme, but quite as effective methods have been developed during the last two decades. Pressure applied rhythmically and judiciously to the chest has often successfully reactivated the heart's vital pumping action.

The Technion's team has greatly enhanced the effectiveness of that approach. By applying pressure not only to the immediate vicinity of the heart, but also to the abdominal area and the lungs, the flow of blood to the heart can be increased by as much as 250%.

This enhanced flow improves the chances of survival, reduces the danger of brain damage and gives a better chance for the heart to resume its regular beat.

Because this method necessitates activity over a much larger area than can be covered by the attending physician's hands, and because pressure to the different points has to be carefully timed and coordinated, resuscitation no longer is a manual task.

The Technion scientists built an automatically controlled valve system which causes the right amount of pressure to be applied to the right places, at the right time. Extensive experiments on laboratory animals already have proven the efficacy of such an approach.

With appropriate controls, the same system can also be used to assist a heart that is functioning, but lacks the strength to pump an adequate volume of blood through the circulatory system. By applying external pressure to appropriate body areas, at an appropriate rhythm, blood pressure is raised, circulation is enhanced and supply of sufficient quantities of blood to heart and brain is assured.

Equipped with appropriate sensors, this same system will adjust the strength of its operation to the actual functioning of the patient's heart. In the case of cardiac arrest, all the needed pressure will be provided externally, and extensive support is given as long as the heart is too weak to accomplish its task alone; however, the amount of help provided will decline, as the heart gains strength and begins to function more normally.

Best wishes for a year of peace & serenity, health & happiness to our relatives and friends and the people of Israel.

Jack & Emily Israeli and their family

7 Millbank Avenue

Bianca Israeli & Children

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Philip & Esther Iskov

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

HENRY & FRANCES ISKOV

wish their relatives and friends a happy and healthy New Year.

The Ingber Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Larry Iskov Howie & Rachel

wish their relatives and friends a happy and healthy New Year.

J s...

Harvey & Carole Jacobson Tandy, Pamela and Matthew

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Joseph Jakubowicz Daniel, Janet and David

wish their relatives and friends a happy and healthy New Year.

Wolf & Fela Jaskolka

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wolfe & Miriam Justein

wish their relatives and friends a happy and healthy New Year.

Noah & Fela Jacobs

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Nathan & Helen Jacobs

131 Torresdale Avenue

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dave & Lily Jacobs & Son

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam, Renee, Jeffrey & David Joseph

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Isaac Jesin and Family
Mr. & Mrs. Jeremiah Slawin
Dr. & Mrs. Paul Jesin and Family
Dr. & Mrs. Aaron Jesin and Family
Edie Neuberger & Norman Jesin and Family
Mr. & Mrs. Danny Shiff

wish their relatives & friends a happy & healthy New Year

K s...

Joe & Elaine Kirshen

We wish our children, grandchildren, relatives, machatonim and friends a Happy, Healthy & Peaceful holiday.

JACK& MARILYN KOSTMAN & Family

Best wishes for a year of Peace and Serenity, Health & Happiness to our Relatives & Friends

Fern & Izzy Kutnowski

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Dora, Harry, Andrew & Jonathan Kichler

Mr. & Mrs. David Kamchi Allan & Sheila, Jaclyn Kay

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The Krossel Family

142 Shelborne Avenue

David & Nacia Kaczka

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Father of Turkey present everywhere

By
MELVIN FENSON

ISTANBUL —

Anyone who visits Turkey must take along two necessities — some colloquial Yiddish, and darned socks, preferably heavy woollen gym socks.

The Yiddish is essential because the most popular language in Turkey is German, which after all is only Yiddish with a funny accent. The socks are needed because when entering the famed Sulamaniyye Mosque, one removes one's shoes. So as not to embarrass your wife, darn your socks first. The wool is recommended to prevent your soles from freezing.

Turkey today owes all it is to Kemal Ataturk, the dictator who seized power after the crazed Sultan Abdul Hamid ended the rule of the Caliphate, and in a dictatorial manner, imposed democracy on Turkey. In recent days, military leaders have intervened to "save the country," and in a most unconventional gesture, restored democratic government when the crisis passed.

During my stay in the city, whose unequalled mosques give the city a fantastic skyline, I saw only two beggars . . . and about 10,000 itinerant street peddlers of everything from T-shirts to cosmetics, carpets, shoes, toys and wristwatches. At least they were trying to earn a living.

What I found fascinating were the remnants of the Ottoman Empire, the opulence of the treasures of the Topkapi museum (made famous in a film with Peter Ustinov stealing the crown jewels). I could not resist the thought that a sale of only part of these jewels could probably solve all Turkey's foreign exchange problems for years.

The 20,000 Jews of contemporary Turkey, 2,000 in Izmir (source of the dried figs I have eaten for over half a century) and the balance in Istanbul enjoy the freedoms of all Turkish citizens of a secular state in which Ataturk disestablished the Muslem faith, and replaced the Arabic script with the Latin alphabet. Whether he gave the mass of Turks another faith to fill the vacuum created by the dethroning of Islam, I am not competent to say.

Ataturk's picture appears on every banknote and coin of all denominations, in every Turkish Airlines jet as a bas relief, and in all hotels, stores, offices, even the office of the newly revived Jewish weekly Szalom, restaurants, pizza places and bazaar shops. The father of the country is never out of sight.

Among his bequests are some draconian decrees forbidding the international contacts of ethnic, religious and other communities. Thus not only are Zionist organizations forbidden, so are such innocuous bodies as B'nai B'rith. I was informed by a Western embassy officer, however, that the Turks will occasionally ship the Chief Rabbi (Haham Bashi) abroad to attend an international rabbinical conclave to prove how open and free Turkish Jewry's international bonds are.

In addition, the Jews and all Turkish citizens are subject to certain rules affecting places of worship. If unused, they revert to the government. And so, just as many cities have floating crap games, Turkey has floating minyans. This prevents a synagogue from falling into disuse, and thereby escheating to the government. In fact, I was told that the Ashkenazi Synagogue hires poor Sephardi Jews to pray at their synagogue to keep it a going concern.

The community supports a school with approximately 300 children, and a very minimal program of Hebrew and Jewish content in the curriculum. The changing character of Turkish Jewry may be gauged, I was informed, in languages. While some of the very old speak only Ladino, the weekly formerly published entirely in Ladino expired six months ago because the Ladino readership declined. Now it has reappeared mostly in Turkish, and partially in Ladino, to meet the needs of the younger community.

In many families the oldest child speaks Spanish, the middle one French, and the younger, English — mostly a reflection of the educational choices and institutions they attend.

I wondered about Turkey's ongoing relationship with Israel. The embassy it maintained in Israel was closed only five years ago, but an Israeli consul resides in Istanbul and a consul-general in Ankara. My Western embassy informants surmised that with Turkey's close ties to the Arab World . . . an Israeli presence is tolerated because the United States, which finances so much of Turkey's budget, insists on it.

El Al maintains an office and a schedule of flights to Israel, and according to my informant, Turkey is a big buyer of Israel's potash and phosphates.

I asked about the representation of Turkish Jews in the economy and university and learned that while medicine and law are popular occupations, and university attendance among Jewish youth is very high, the lawyers and all others steer clear of politics.

During the 30s, when Ataturk was building Turkey's universities towards Western standards, he imported many Jewish professors of chemistry and mathematics from Germany. The groundwork they laid is still a mainstay of the university attainment.

As a final bit of advice in this brief travelogue, I wish to refer all true lovers of the Turkish bath to the Galata Saray Hamam, built by Sultan Abdul Hamid. Show the address in Latin letters to any cab driver. He will take you there, and you will thank me for the recommendation.

Aranka & Fred Kolin
100 Canyon Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Koltun Family

Elek & Irene Kochen
38 Fontainbleau Dr.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Golda & David Kazdan and Jack Kazdan
Rose & Larry Ross and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Harry & Rachel Kaplan
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Morris Kazman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sol & Sheila Kafka and Norman
wish their relatives and friends a happy and healthy New Year.

Jack & Edie Kalb
Lisa & Brian
wish their relatives and friends a happy and healthy New Year.

Mr. Leo & Freda Kon
332 Hillhurst Boulevard
Toronto, Ontario
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mrs. Fay Kolinsky
Mr. & Mrs. Louis Szikla and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Dan & Frances Klinger and Sons
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Charles Kershenberg
wish their relatives and friends a happy and healthy New Year.

Rudy, Gertie & Jerry Krueger
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Rita & Tom Kolin
49 Aspenwood Drive
Wish all their relatives and friends a peaceful, happy and healthy holiday.

Milton & Ann Kahn
Linda & Robert Kahn
Susan, Yossi & Ariela Adout
Wish their relatives, friends & neighbors a happy and healthy New Year.

Betty & Izzy Kirshenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.
שנת שלום

Martin& Edith Klein and Family
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Marsha & Shawn & Marc Klerer
18 Green Bush Cres., Thornhill

Sharon & Harold Klug
Tova, Arin & Marla
wish their relatives and friends a happy and healthy New Year.

Mara & Eugene Katz
Linda & Leon Katz
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Aron Kalisz and Claude
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Al & Rivka Kochen

Mr. & Mrs. Endre Klein and Sons
45 Arlstan Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Slawa Kupinsky
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Impossible dream comes true

Tree-lined boulevard was once swampy waste

By HADASSAH BAT-HAIM
NAHARIYAH (WZPS)—

Schoolchildren in this pleasant seaside town, now in its 50th year of existence, would no doubt find it difficult to imagine that the wide, tree-lined boulevards where they ride their bikes to school were once swampy, unproductive wastes, so far from the Jewish settlements as to be outside the plans of the National Homeland.

The prosperous farms, the flourishing hostels, the eucalyptus-bordered little river running down the main street, were part of what 50 years ago was considered an impossible and impracticable dream.

Three men were sufficiently inspired by their ambitions to defy public opinion, to organize finances and to persuade others to share their fantasy. These were Josef Loewy, an engineer, Dr. Soskin, an agronomist and Shimon Reich, also an engineer.

Loewy visualized the Jewish presence reaching from Haifa to the Litani River in Lebanon, but even the proposed site of Nahariya, 20 kilometres from the nearest Jewish outpost, was not officially sanctioned.

The three men collected funds and privately made a deal for the bare, desolate stretch of land 5 km from Lebanon. The owner, a Mr. Yueni of Beirut, was only too delighted to sell this unprofitable area of marsh and so the first settlers moved in to drain off the water and plant trees. Two guards, Jacov Powker and Ludwig Sommerfeld, moved into a hut with two Arabs. Later that week in 1934, Alfred Rosenblatt joined them and Nahariya came into existence.

Soon after, Jacov's wife arrived and the Powkers, with another young couple, Hannah and Walter Dayan, set up their homes in small huts. There was no electricity, no roads and water was brought from a well 3 km away.

A wealthy and generous benefactor called Lieberman provided funds for agricultural instruction. Twenty families learned the basics of farming and formed themselves into a cooperative, overcoming the difficulties in changing over to farming from their previous occupations in commerce and the professions.

Jacov Powker, still hale and energetic at 82, tending his fruit trees and 10-dunam holding, has never left the land. "We made a lot of mistakes," he says. "Our fruit and vegetables were the best — scientifically grown, nicely packed — but we could not compete with the cheap produce from over the Lebanese border. Many a time our produce was driven all the way to Jerusalem and we made no more than our expenses."

Powker also had charge of the five pistols that Jacov Dori, commander of the region, managed to obtain for the defence of Nahariya.

"At first the Arabs in the neighborhood were friendly. We worked together. Their working conditions with us were better, and the wages higher than they had got before. Then in 1936 agitators and troublemakers incited some of the Arab villagers against the settlers."

By the time the Arab riots broke out beginnings had been made to turn Nahariya into a seaside resort, as well as developing agriculture. Everyone that had a room let it in the summer. Many families moved back into their storage huts or hen coops to make way for tourists.

Industry started to grow. There was a carpet manufacturer, repair workshops for farm implements and the few cars. Everybody had a bicycle, including the first mayor, Otto Meyer.

Cully Wiedenfeld, daughter of Ludwig Sommerfeld, the first guard, lives by the hastily constructed (1935) water tower. "There was no crime," she says, "we never ever had a key to our house. You could leave your bike for a week in the street and no one would take it."

In 1939, of a total population of 1,500, 100 citizens volunteered for the British armed forces. Everyone opened their doors to British soldiers on leave and Nahariya became famous for good food and friendliness throughout the Western Desert. The military training was invaluable, as those same volunteers formed the nucleus of the Hagana, later to become the Israeli army.

As the state was declared, electricity and telephone lines were cut. Forty-six boys and girls of Nahariya died in an ambush as they tried to bring supplies to besieged settlements in the area. The declaration of the State was celebrated in a hasty but moving ceremony, punctuated by the sound of enemy gunfire.

The dangers surrounding Nahariya have still not been eliminated. In 1970 the PLO was evicted from Jordan and set up bases in Lebanon 5 km away from Nahariya pounding the town with shells and rockets. Every house has an air raid shelter and every public place is guarded. The Peace for Galilee Operation has spiked the guns and driven the PLO back, but the towns defences have not relaxed.

Nahariya today has a population of 30,000, with 14 schools, and factories making paper, tools, asbestos, cotton as well as a variety of food products. Its commercial centre is laid out along the central avenue on both sides of the Ga'aton stream and the hotel zone stretches along the beach. The city's Mayor Haim Lavav has big plans for the future — another five or six hotels, increased immigration and industry.

Since the days of its founding in the 1930s, bicycles have been synonymous with Nahariya.

Mr. & Mrs. Harry Kranc
Benjie, Steven & Joel
Phyllis & Michael David
Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Syma Katz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rose, George,
Leonard, Joyce & Ryan Krieser
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. S. Kasman
Mr. & Mrs. I. Warsh
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sally & Louis Korn
and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Helen Krieser
Regina, Robert & Alisse Lee
wish their relatives and friends a happy and healthy New Year

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS TO OUR CHILDREN, MACHATONIM, RELATIVES, FRIENDS AND THE PEOPLE OF ISRAEL
Joe & Jean Kichler

L s...

Joseph & Sarah Lupka
Bill & Roland
382 Ellerslie Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Saul & Fela Lichtblau
Rena, Hartley & Mark
71 CHARLTON BOULEVARD
Wish all their relatives and friends a peaceful, happy and healthy holiday.

Shelly & Marilyn Little
Adam, Jeremy & Sari
Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Myna Lazer
& Carole
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Sonia & Ben Lant
and Michael
wish all their relatives & friends a peaceful, happy & healthy New Year

Laurie & David Leifer
and Family
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Fred Leiser
wish their relatives and friends a happy and healthy New Year.

Morris & Hadassah Lukawitz
and Hannah
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Anne & Jack Laist
and their Children
Jonah & Adele
Rosalie & Brian Antman
Yaffa & Barry Gang
Marilyn & Mark Rosen
wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

At Mitzpe Ramon

This reserve a testament to powers of nature

By
AVI GOLDSTEIN

JERUSALEM (WZPS)— Driving south from Beersheba, past Kibbutz Mashabei Sadeh, continuing through the desert to Sde Boker, one eventually reaches the desert town of Mitzpe Ramon. Here the newly opened Park Ramon Visitor's Centre and Machtesh Ramon (Ramon Crater) can be found, the largest nature reserve in Israel and a testament to the powers of nature.

"We have an area here that has been largely untouched by man," says Aryeh Cohen, one of two rangers at the Machtesh Ramon Nature Reserve. Forty kilometres in length, nine kms in width and half-a-km in depth, Machtesh Ramon has been carved out by nature through the ages and its roots go back five to seven million years.

The Park Ramon Visitors' Centre, which has been named in honor of the late General Yekutiel Adam, is an attempt to harness the natural beauty of this vast crater and serve it to the public in usable portions. Exhibits and photographs depicting Machtesh Ramon and its development are displayed in the centre as well as explanations of its history, vegetation and geology.

Centre a focal point

Fascinating artifacts from the Canaanite, Nabatean and Byzantine periods can be found as well as pictures showing animals indigenous to the region, such as ibex, gazelles, wolves, foxes and leopards.

Visitors to Machtesh Ramon can take advantage of a 15-minute slide show, available in both Hebrew and English, which is shown at the centre's auditorium. Those brave enough to want to venture down into the crater itself, will find a variety of useful information, including maps on trails available.

The opening of the visitors' centre is just the first stage in the development of the park by the Nature Reserves Authority, which is slated to become a focal point for scientists and tourists alike.

A research and study centre will provide the resources and facilities for scientific study of the area while tourist facilities will include a much needed hostel, equivalent to a 3-star hotel, and cafeteria-restaurant. A library is also to be established which will contain the scientific material connected with Ramon and the Negev plateau.

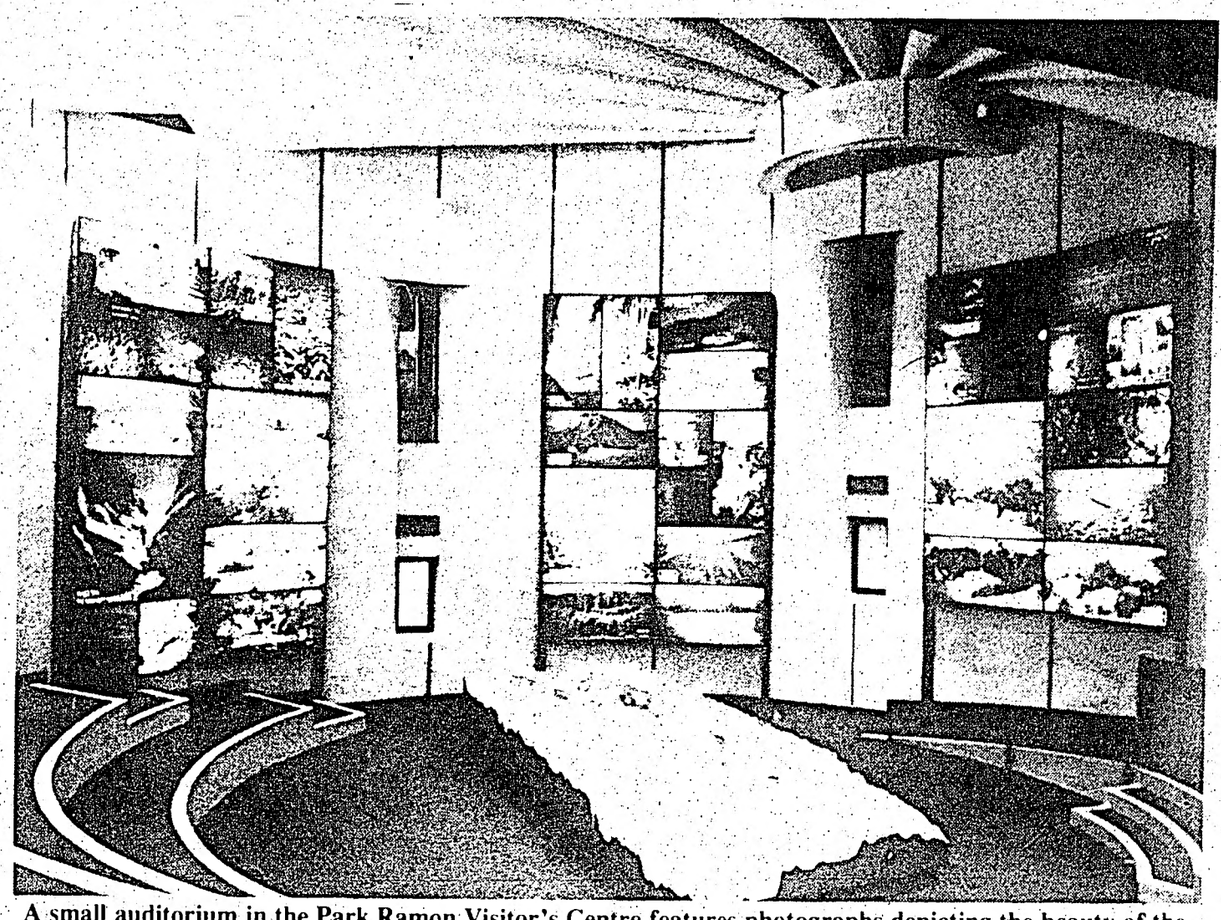
Plans are under way for improving trails within the crater, which in the future will include combined vehicle and walking tours. On some trails hikers will be dropped off at one end and be picked up several hours or days later at the other end, whilst other trails will be circular. Vehicles will be parked at a central area, from which the hikers will set out and to which they will eventually return.

The desert creatures which inhabit Machtesh Ramon avoid the hot, daylight hours, and only appear during the cooler nightime period. For this reason a special bird and animal watching centre is planned which will make use of infra-red lighting. In this way nature lovers will be able to see without being seen.

Mitzpe Ramon Mayor Shmuel Cohen is confident that developments at the park are a sign of improved economic times ahead for his community. Already, in the short time since the visitors' centre opened in mid-January, an average of 200 people per day have come.

This is an astounding figure, says ranger Cohen, considering the geographical isolation of Mitzpe Ramon. (The two closest major centres are Beersheba, 100 kms to the north, and Eilat, 140 kms to the south.) The soon to be built hostel is expected to provide work for 30 people. This along with the planned opening of a metal factory expected to employ 100 people within a year will remove unemployment as the major problem facing the town, says Mayor Cohen. At present, of Mitzpe Ramon's 4,200 residents some 300 are unemployed.

Apart from encouraging tourism to the region, an industry which is the key to Mitzpe Ramon's future, the Park Ramon Visitor's Centre has raised the profile of the town and given a much needed boost to the community.



A small auditorium in the Park Ramon Visitor's Centre features photographs depicting the beauty of the Ramon Crater, a model of which can be seen in the centre.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Faigie & Benny Libman and Family

Wishing all our family and friends a happy and healthy New Year

ARTHUR LUBLIN AND FAMILY

Wishing all our family and friends a happy and healthy New Year

MARILYN & BRUCE LUBELSKY

Mr. & Mrs. Joe Lazar and Sam

wish their relatives and friends a happy and healthy New Year

Jack & Helen Leneck

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Irving & Frida Lebovici

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Albert, Sherry, Simone & Marci Lewkowicz

wish their relatives and friends a happy and healthy New Year

Herb & Gloria Landis and sons, Martin & Stuart

wish their relatives and friends a happy and healthy New Year

Mary Levitt

3555 Bathurst St.

wishing all my family & friends a very good year.

לשנה טובה תכתבו

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends

Manny & Natalie Langer and Gail
Lenna & Arnie Gross
Darlene & Larry Wronzberg and Lynsey

Dave & Betty Little

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ted & Lorraine Libfeld & Family

17 Jenkins Dr., Richmond Hill

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Fay, Roman & Sally Lichtblau

Wish all their relatives and friends a peaceful, happy and healthy New Year

Dr. Perry and Reva Lichtblau

Wish their relatives, friends & neighbors a happy and healthy New Year

Mr. & Mrs. M. Lipson

19 Clanton Court, Downsview

Wish all their relatives and friends a peaceful, happy and healthy New Year

Mary & Bernice Lewkowicz

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

M s . . .

JOE & HELEN MORGAN AND FAMILY

wish their relatives and friends a happy and healthy New Year.

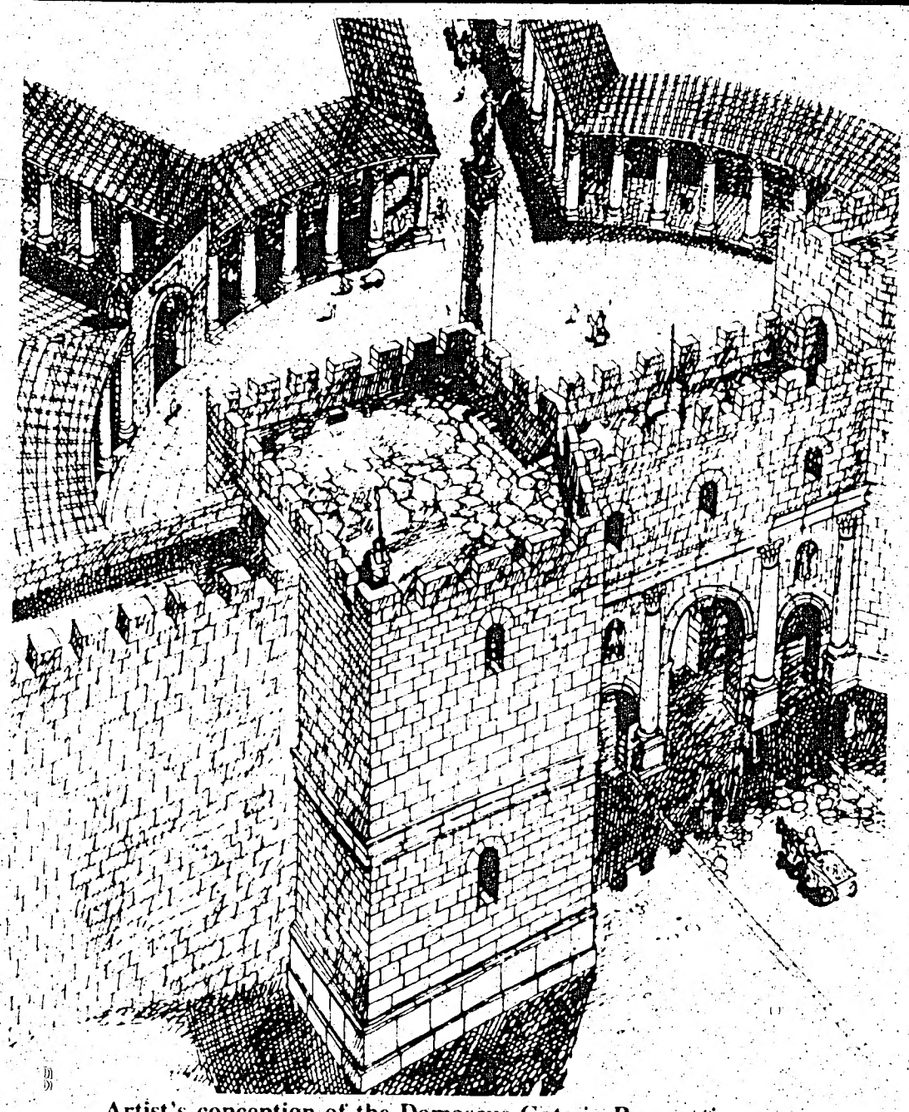
Paula & Harry Michaels and Julius

wish their relatives and friends a happy and healthy New Year.

Milton & Honey Mandel
Saul, Cheryl, Wayne & Kevin

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו



Artist's conception of the Damascus Gate in Roman times.

New interest seen

A facelift restores gates of Jerusalem

JERUSALEM — Two of the Old City's entryways have been undergoing major renovations and improvements that will do much to restore their ancient grandeur and create new interest in the history of Israel's capital.

The Roman Gate below the Damascus Gate has been the scene of archeological probes for the past four years since it was discovered and dug up from beneath tons of debris. It has received back its ancient centrepiece: the great column of Emperor Hadrian; or to be more exact, a 3-dimensional projection of the column's image.

On the opposite side of the Old City, the Dung Gate, whose appearance has never been able to rise much above its name, has been transformed from a hole-in-the-wall to a proper gateway to the ancient sector.

The archeologists who have been searching for the ancient column were guided by the Madaba map, a sixth-century mosaic map of the Holy Land in the floor of a Byzantine church east of the Jordan, which previously helped them to discover Jerusalem's Byzantine Nea Church and to restore the ancient Cardo.

The Madaba map clearly depicts the tall column in the middle of an open space inside the city's northern gateway.

The column appears to have been a visual centrepiece of Adelia Capitolina, the city founded on the ruins of Jerusalem by the Romans under Hadrian in the second century.

However, despite the long search, the experts have failed to find the column. It appears that some medieval vandals may have destroyed the monument and used its stones for other purposes.

Fortunately, if the archeologists' efforts have not been able to produce the column, science in another form has succeeded in recreating it: a holographic image of Hadrian's column, designed by local experts and executed in England with laser beams and special film, now occupies the space where the 3-storey high column once stood.

Jerusalem's Old City hologram is the only known use of this technique in an archeological reconstruction. It was inaugurated recently with the opening of the Roman entrance that is at once the oldest and newest gateway to the city.

For the past three years the Roman Gate offered access to the recently discovered Roman garrison hall inside the Turkish guard tower. Instead of going up into the tower, visitors can now walk straight through the opening in the Crusader wall into a chamber with a full-size replica of the Madaba map.

Proceeding further, visitors will walk on Roman paving that constituted part of the piazza surrounding Hadrian's column. In addition to the hologram, they will be able to see a Roman game board carved into a paving stone.

These revelations are part of the far-reaching changes which have occurred in recent years — below, above, in front, and behind Damascus Gate.

With the help of major sums contributed through the Jerusalem Foundation by foreign donors, the city has replaced the chaotic outer approach with an amphitheatre; removed vehicles from the gate's immediate vicinity; widened and repaved the surface on the inner side; and built new shops for Arab merchants affected by the improvements.

Atop the gate and all around the Old City walls, the restored ramparts have been opened to the public.

On the other side of the Old City, in the most far-reaching change to an ancient entryway, the Dung Gate has been increased in height by about 50 cm. and dressed with the most prized type of Jerusalem stone.

For centuries, the Dung Gate was an entrance big enough for a person on a mule. In 1952, the Jordanians opened it up to permit military vehicles quick passageway in bringing troops to the ramparts opposite the Jewish part of the city.

In the present effort, at the suggestion of the chief architect of the Waqf (the Moslem Council), the Israeli architects used the Melechite Sultani stone — the "king's stone" — to cover the rebuilt gate. The painstakingly achieved changes are certain to beautify the gate that has been known as the ugliest of the Old City's seven entrances.

The name Dung Gate derives from the Bible — the Hebrew Sha'ar Ha'ashpot means "Garbage Gate" — and referred to a gate in David's City that served for just that purpose.

Since 1967, the gate, near the Western Wall, has been neither a passageway for garbage nor for military vehicles but for millions of tourists as well as Jerusalemites.

Funds for the renovation were donated by the Rappaport Family of Geneva through the Jerusalem Foundation.

(Article reproduced from Out of Jerusalem).

Irving & Helen Mueller

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Mr. & Mrs. Alex Mishevski and Family

Fred & Marie Mandel Lawrence, Joshua, Noah & Aaron

wish their relatives and friends a happy and healthy New Year.

Joe & Frida Margel

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Michael & Lara Marks

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mike & Sarah Mayer Bernie, Simmy & Karen

22 Shenstone Road

Wish their relatives, friends & neighbors a happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year.

Saba & Peretz Miransky

Morris & Alice Macarz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. David Mendlowicz Lisa & Simon

wish their relatives and friends a happy and healthy New Year.

Ida & Harry Susan & Gary Melnik Toby, Morris & Michelle Brand

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. Hy Maker

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

ESTHER MOSKOVITZ

Wishing all my family and friends a happy and healthy New Year.

Mike & Lola Mietkiewicz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

VILMA MARTIN

100 Canyon Avenue

wishes her relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Max Moneta

44 Purdon Drive

Esther & Albert Michaels Jason, Jeffrey & Sherry

wish their relatives and friends a happy and healthy New Year.

Wishing all my family and friends a happy and healthy New Year.

Mrs. Frances Mietkiewicz

191 Carmichael Avenue

David & Noemi Masson Sharonah, Adina & Deborah

119 Madison Ave.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Albert Mend

wish their relatives and friends a happy and healthy New Year.

Eli & Fela Mliczkiewicz

Best wishes to our children, grandchildren, friends and neighbors

Renee & Stephen Miller Adam, Robyn & Ryan

wish their relatives and friends a happy and healthy New Year.

N s . . .

לשנה טובה תכתבו

Founded in 1935

Bialik Institute key to development of Hebrew

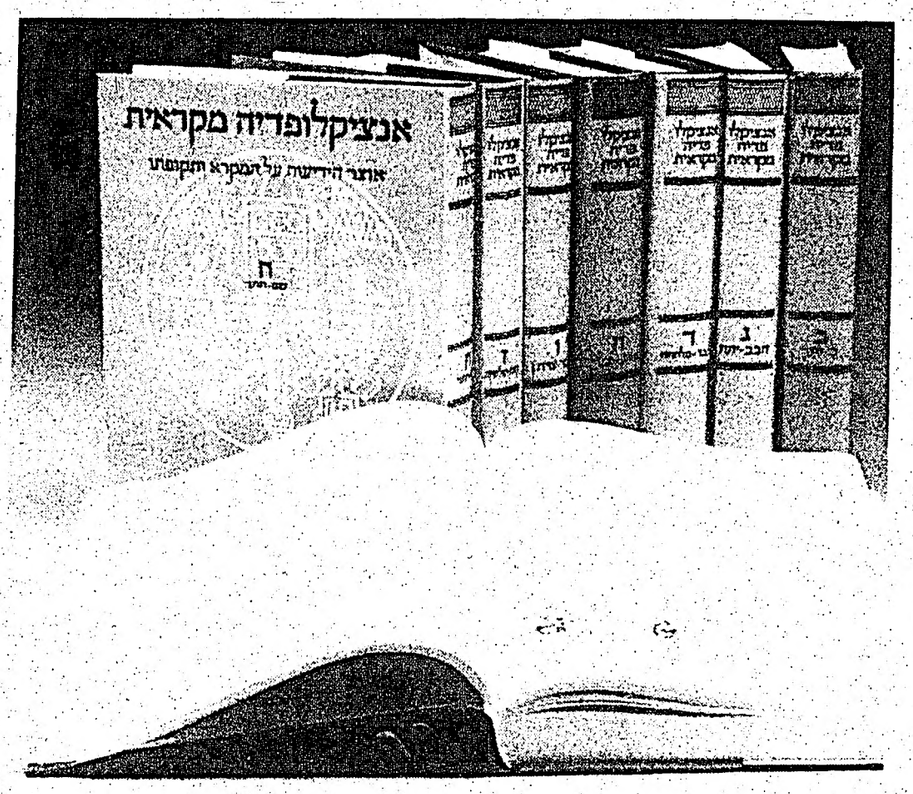
By
DANIEL JAFFE

JERUSALEM (WZPS) — As a child matures his use of language becomes more sophisticated. Eventually he develops depth, style and wit. So it is with the young Jewish state and the development of its language, Hebrew.

In 1935 the World Zionist Organization founded a publishing house, Mossad Bialik (Bialik Institute) in Jerusalem, to promote the publication of scientific and scholarly writing in Hebrew. The publishing house was named after Chaim Nachman Bialik, the greatest Hebrew poet of modern times and one who exercised a profound influence on modern Jewish culture.

Bialik, who died one year before the founding of the institute dreamt of the rebirth of Hebrew as a living and vibrant language.

At the beginning the aims of the Bialik Institute were very general: "In 1935," says Yitzhak Taub, institute director, "the major goal was simply the advancement of publishing scholarly works in the Hebrew language." Since then the institute has printed over 800 titles on such diverse topics as the philosophy of education, poetry of the Jews of Kurdistan and ancient ornamented Jewish oil-lamps.



The Hebrew Biblical Encyclopedia is one of the Bialik Institute's major publications and one of which it is particularly proud.

Decision made by a panel

The decision of what to publish is made by a panel of distinguished scholars and writers. Over the years this panel has included such noted personalities as David Ben-Gurion, Gershom Scholem and Martin Buber. It's major publications have included The Hebrew Biblical Encyclopedia (8 vols.), finished by 1982 excluding an index (in preparation), The Educational Encyclopedia — a thesaurus of Jewish and General Education (1959-1969, 5 vols.), and the Atlas of Israel.

Although the Bialik Institute's goals are general, its standards for achieving those goals are very strict. Uncompromising devotion to excellence has made the institute a publishing house with a difference. "We take only the cream," says Taub, "and we decide what to publish with no commercial considerations.

"Writers come to us for two reasons: because they think it is an honor to have their work published here and because we don't take potential sales into account when deciding what to publish."

The success of the institute, soon to celebrate its 50th anniversary, is paralleled by the success of the Hebrew language itself. "Hebrew is in great shape" says Taub. "it is more than Bialik even dreamed. The process of its expansion is self-generating and irreversible."

In a series of essays that Bialik wrote between the years 1907 and 1917 he charts the course of modern Jewish culture: the state of Hebrew literature, the existential function of language, and the role of authority in culture. Ha Sefer ha-Ivri (On the Hebrew Book 1913) propounds his basic idea of selecting and collecting the best of classic Jewish literature.

Yitzhak Taub was appointed head of the Bialik Institute in 1981 and inherited a publishing house beset with financial difficulties. In 1980 the institute published only two new titles and four reprints but employed 17 workers. This bureaucratic outcome was anathema to the intentions of the institute's founders as Ben-Gurion had hoped that it could be run with only modest local grants.

Taub's firm stewardship has taken steps to return to Ben-Gurion's vision. The institute is presently cutting the number of employees in half while increasing production dramatically. In the fiscal year 1983-84 it published 10 new titles, and about the same number of reprints.

Currently it is in a state of transition. The institute has been a sub-department of the WZO but is in the process of becoming an independent, non-profit publishing house and is seeking grants as such. The WZO has limited its liability to the institute (which is a limited company now) to subsidizing a fixed number of salaries.

Although the Bialik Institute at the time of its inception, was practically the sole outlet for scholarly and scientific works in Hebrew, today there are five major Israeli universities, and several scientific institutions, and the institute is dwarfed by much bigger publishers, for example, the Hebrew University's Magnes Press.

The relatively minor role that the institute now plays can be attributed to the dazzling success of Hebrew as a national language. Still, Taub insists that its present work has not been rendered superfluous.

"We still have our niche in philosophy, Judaica and translation of classics. At this point we influence Israeli culture through devotion to the highest standards of quality."

Irv & Helene Newman and Family
91 Playfair Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

MORRIS & MOLLY NAIMAN
wish all their relatives, friends and Drildzer Landslite a happy, healthy New Year "Peace in Israel"
(In lieu of cards)

Mr. & Mrs. Opatowski and Children
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Eli Neiger
May the coming year bring to you & yours all the blessings of peace, health, success and happiness.

Irving & Eva Nightingale and Family
7 Sparwood Court
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Sam Orlan

Mr. & Mrs. Chaim Neuberger and Family
wish their relatives and friends a happy and healthy New Year.

O s . . .

Mr. & Mrs. William Orlan
Mark, Rose & Ellis
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Naiberg & Family
5 Stonedene Boulevard
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mark & Barbara Obar
Howard, June & Jordan-Neil Sheldon
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.
Henry & Eva Ostro

Max & Anna Nudelman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mel & Celia Ostro and Family
wish their relatives and friends a happy and healthy New Year.

JOY & LEO ORZY
Wish all their relatives and friends a peaceful, happy and healthy New Year.

P s . . .

Wishing all my family and friends a happy and healthy New Year.
Mrs. Rose Nepom
55 Ameer Avenue

Wishing all our family and friends a happy and healthy New Year.
Fern, Gary, Rebecca Joshua & Aaron Orzech

Zalman & Pola Pila
199 Clanton Park Road
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Stella & Aron Nirenberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Many Canadians at Negev kibbutz

By NECHEMIA MEYERS

TEL AVIV — There is little evidence of a generation gap at Urim, a Negev kibbutz with a large proportion of Americans and Canadians.

And as if to prove the point, the children of those North Americans recently organized a celebration to mark the 35th anniversary of their parents' arrival in Israel as members of Garin Beth, a settlement group from the Habonim movement in the U.S. and Canada.

The kibbutz youngsters sent out the invitations and prepared the food, but most of those who spoke at the gathering were the oldtimers — just out of their teens then, but mostly grandparents now.

Garin Beth, they recalled, had been established in May, 1948, in the same month as the State of Israel and in response to the same challenge. Older members of Habonim had smuggled arms to the Hagana and manned boats carrying illegal immigrants to Palestine. Some, by then, were already fighting in the ranks of the fledgling Israeli army. Those in Garin Beth fervently hoped that within a year or two they would be joining them in Israel.

And, indeed, in February, 1950 the first 16 members of the group sailed for Israel aboard the Dutch ship Leerdam after a period of agricultural training at special farms near Toronto, Los Angeles and New York. Those 16 and others who were to follow were ideologically committed to Israel and the kibbutz, but, truth to be told, knew very little about either. What they had heard from the Palestinian shlichim sent to work with them were more often than not simply romantic tales that had little relationship to the reality they found after they had disembarked in Haifa.

Not only were they bewildered, so were their hosts at Kibbutz Geva in the Valley of Jezre'el, where they were sent for further training. Uri Etkin, who had been assigned by Geva to work with them, recalled at the reunion how their unorthodox American dress and behavior upset the conservative members of the settlement. The oldtimers also found it hard to understand how these newcomers would question accepted kibbutz ways of doing things.

The rebelliousness of the Americans and Canadians continued when they were called upon to decide on a final place of settlement. "The authorities," in the person of veteran settlement department head Avraham Harzfeld, demanded that they go to Givot Zeid, a kibbutz on the outskirts of Haifa. It badly needed reinforcements and, in any case, it was considered suitable for "soft Americans."

But no matter how many times Harzfeld banged his fist on the table, and sent the flowerpot that stood in front of him flying into the air, the members of Garin Beth steadfastly rejected his arguments. They wanted to be "real pioneers" and most insisted on going to Urim, a virtually deserted Negev settlement which at the time looked like an outpost of the French Foreign Legion in some B movie.

The days of great austerity

However, when they reached Urim, they began to realize that they would have to endure the conditions there for many years to come. They found themselves dead tired after working for eight or nine hours in the Negev sun and, often enough, they were also hungry. Those were the days of great austerity and Americans and Canadians who had never lacked for steaks and ice cream sundaes found that their main family source of protein was half an egg and that the only way to quiet their grumbling stomachs was to gobble down huge quantities of the only food readily available — black bread and green olives.

Finally, when the time came for them to sleep, they discovered that it was hard to get any rest in tiny, virtually unventilated rooms that were shared by four people.

These conditions were too harsh for many of them, and of the 180 or so members of Garin Beth who came to Urim between 1951 and 1955, more than 100 returned to the U.S. or Canada.

Yet almost 40% remained in Israel, half at Urim — now a very prosperous community of 600 souls — and the other half elsewhere in the country. Moreover, as was evident at the reunion, they remain close, part of the same extended family.

To be sure, contemporary Israel isn't the country they dreamed of as teenagers in Habonim. It is far too materialistic, and most galling of all, many Israelis look upon them, and more recent immigrants from the U.S. and Canada, as slightly deranged. Otherwise, why would they have voluntarily abandoned the fleshpots?

Yet, as Urim member Dani Kerman put it at the reunion, those who came to Israel within the framework of Garin Beth are not discouraged. "We believe that we have achieved a great deal and," he added, "we are ready to go on struggling for a better kibbutz and a better country."

One measure of that achievement was the presence at Urim of so many "sons of Garin Beth," one of whom was the final speaker. Turning first to his own mother and father and then to their compatriots, he declared: "We are proud of you and only hope that we can live up to the standards you set."

What more could parents ask?

Dora & Sam Prince
and Family
wish their relatives and friends a happy and healthy New Year.

Paul & Rachel Piuti
wish their relatives and friends a happy and healthy New Year.

Wishing all my family and friends a happy and healthy New Year
MARY PTASHNIK
569 Sheppard Ave. W., Ste. 202

Isaac & Sylvia Peck
Ryan, Jared & Samantha
wish their relatives and friends a happy and healthy New Year.

Rhoda & Max Ptasznik
Allan, Anne & Michael
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Sam Pludwinski
Roberta, Irvin & Renee
167 Caines Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Riai Pesses
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harry & Sabina Pisarek
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Irving Posesorski
Sherri and Paul
wish their relatives and friends a happy and healthy New Year.

Joe & Bluma Pomeranz
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Bernice & Moses Poll
201 Torresdale Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Harold & Sadie Perel
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Manny & Fannie Pack
597 Old Orchard Grove
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Sam Pacht
and Family
27 Bayhampton Court
Wish their relatives, friends & neighbors a happy and healthy New Year.

Nathan & Freda Peck
Wish their relatives, friends & neighbors a happy and healthy New Year.

Dorothy & Ben Pinkus
Wendy, Ernie, Bev,
Stacey & Michael
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Jack & Frances Perkell
David, Elayne & Lezley
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Isaac, Minny, David
Barbara & Sammy Peters
Morris, Marsha, Michelle
& Jennifer Goldstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Lieb Pillersdorf
& Family
173 Caribou Road
Mrs. Edith Lapides & Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Harry Perlstein
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Max Pollak
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Irving & Hilda, Debbie
& David Pisarek

Isaac, Minny, David
Barbara & Sammy Peters
Morris, Marsha, Michelle
& Jennifer Goldstein
Wish their relatives, friends & neighbors a happy and healthy New Year.

Irving & Henna Pomeranz
Howard, Maxine & Cary
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Kalman Pilc
& Family

לשנה טובה תכתבו

In education system

More choices available for parents

By
AVI GOLDSTEIN

JERUSALEM (WZPS)— Secular to the left, religious to the right. Until recently the polarity in Israeli society was reflected in the options available to parents within the country's state and state-religious public school system. The last decade, however, has introduced new options. Dissatisfied parents have fought for changes to have more varied choices within the public system.

Jerusalem has been at the forefront of these changes. Three innovative types of elementary schools have been established there, each featuring an integrated student body. "We would like all children in public schools," says Yosef Yanai, director of the education ministry's Jerusalem region, explaining why his ministry has supported these innovations.

These three types of schools vary greatly in outlook. The Traditional School in French Hill, forerunner of the TALI program for Jewish Studies, emphasizes Jewish education within a pluralistic framework. The Labor Movement Values School in Gonen teaches from the political perspective of the Labor Movement, and at the Experimental School near the Machaneh Yehuda market the emphasis is on creativity, while keeping structure as limited as possible.

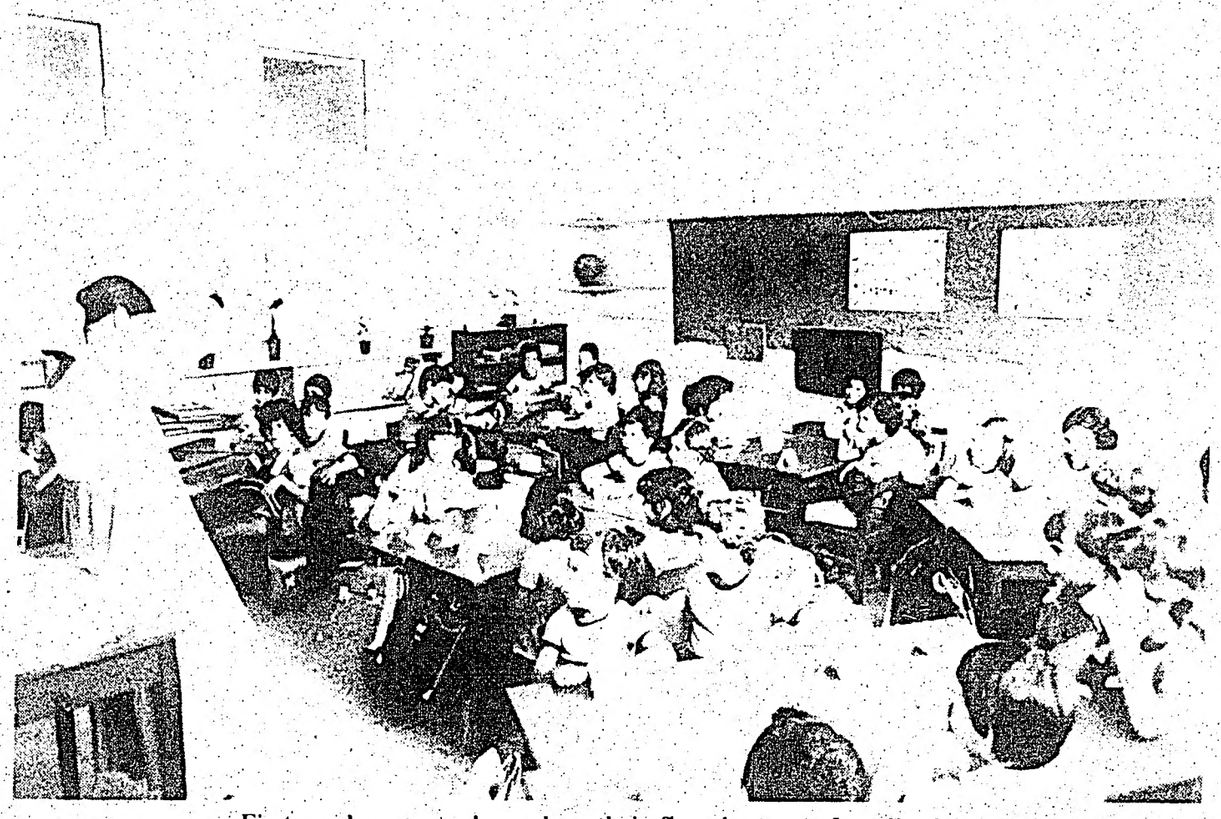
Despite their differences all three schools have satisfied the criterion for inclusion in the state division of the public school system.

According to Israeli law, up to one-quarter of a school or class program can be changed if more than three-quarters of the parents demand it. The education ministry imposes two conditions without which they won't consider a new idea. Firstly, the educational value of the new program must at least equal the value of the program it is replacing.

Secondly, the schools must be universal, open to all eligible students regardless of background. This is to avoid elitism and exclusivity within the public school system.

Barbara Levin, principal of the Traditional School has seen her school grow from 33 students in one grade in 1976 to over 300 students today. Structured along the lines of a North American Jewish day school, it generated much controversy when the concept arose. Secularists feared a religious invasion into the state system. The Orthodox feared it would be another excuse to undermine their values.

The school includes students from both Orthodox and secular backgrounds. Unlike state-religious schools, kipot are mandatory only during prayers and Bible studies, and unlike the state schools, there is a strong emphasis on Judaism and the Jewish religion.



First graders are welcomed on their first day at an Israeli school.

The religious tolerance instilled into the students spills over into a general tolerance of other differences. Included in the student body is a deaf child, and students with learning difficulties. "The kids just accept these kids as a matter of course," says Detroit-born Levin, "because of the religious tolerance that we emphasize."

The Traditional School was the basis for the TALI program, which includes two other schools in Jerusalem, as well as schools scattered throughout the country. TALI, which is the Hebrew acronym for Intensive Jewish Studies, includes schools in Mevasseret Zion and Gilo within its framework. To enrich its content, the Tel Aviv University School of Education is working on material for the program. "Values education is integrated with Jewish attitudes towards values," says Rabbi Yehuda Pinsky, director of the education ministry's Unit for the Enrichment of Jewish Education, which oversees TALI.

At the Labor Movement Values School, which has been in existence only four years, the emphasis is on the political attitudes of the movement, as opposed to the party values. Principal Yael Levin, who recently received the Golda Meir Memorial Prize for her imagination and initiative as principal of the Givat Gonen school, emphasizes three main concepts in her school: peace education, the socialist standard of "from each according to his ability, to each according to his needs," and integration.

The integration aspect is achieved in two ways: by taking 70% of the 560-member student body from neighborhood children and 30% from the rest of the city, and by introducing programs into the school whereby pupils meet children from a variety of backgrounds.

The first program features contact with kibbutzniks where the students visit kibbutzim and get to know their way of life. The kibbutz children in turn visit Jerusalem.

The second program is for the older students, those in grades 5 and 6. It is called "Us and Our Neighbors" and contact with Arab children is made. The program features a cultural evening followed at a later date by home visits.

The program started, at Yael Levin's initiative, as a contact between the Labor School and the Arab Beith Safafa School. Another Arab school in Jerusalem's Old City has recently asked to participate in the program.

Integration is also important at the Experimental School, where 30% of the 250 students come from underprivileged neighborhoods. The main emphasis is on team work and individual work within a group setting.

Beginning in grade 3 students are allowed to choose a small part of their curriculum. As they get older the children become more involved in their choice of subjects, although certain basic subjects such as math, for example, cannot be rejected from the curriculum. "To choose you need tools," says Principal Itai Zimron.

To complete their cycle of education students in grade 12 of the high school branch of the school are brought in to help teach the elementary school children.

It is too soon to be able to tell whether these elementary schools will increase the tolerance among the different segments of Israeli society.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

HAROLD RUBINSTEIN AND FAMILY

Mr. & Mrs. Stanley Rosen
Aaron & Miriam
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

May The New Year Hold Much Joy, Health and Happiness For Our Relatives and Friends

MARIA REISBERG & FAMILY

Mike & Sally Rosen
Rhonda & Bubi Helen
31 Denmark Crescent
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Carl & Bea Rosenbloom
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Judi & Larry Rose
Tova & Elliot

Mr. & Mrs. Sollie Rich and Son
wish their relatives and friends a happy and healthy New Year.

Willie & Bertha Rosengarten and Family
672 Briar Hill Ave.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Eli Ruderman and Son
wish their relatives and friends a happy and healthy New Year.

Pinchos & Luba Rywiec
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Dora Pizel & Family

Wishing all my family and friends a happy and healthy New Year.

Martin Peters
24 Nomad Crescent

Max, Genia & Sherry Prusznowski
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Helen Pukerman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jack & Jordan
Michael & Zane
98 Cocksfield Avenue

R...

Harvey, Annette & Jeffrey Ross
wish their relatives and friends a happy and healthy New Year.

Myrna & Haim, Dahlia & Natalie Riback
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Holocaust gathering deeply moves convert

By
MOLLY BLACHER

MOLLY BLACHER is a convert to Judaism who was affected profoundly by the Canadian Gathering of Jewish Holocaust Survivors and Their Children earlier this year in Ottawa.

* * *

I converted to Judaism in May of 1981 but I became Jewish on April 28, 1985.

While marching from Parliament Hill to the War Memorial during the Gathering, I suddenly felt a sense of belonging and togetherness that I have never felt before.

As I looked around me at all the people walking together, talking and laughing, after having listened to sorrowful speeches and witnessing the lighting of six memorial torches to commemorate the loss of the six million, I felt very strange.

Here were people who had suffered from hunger, disease, had been beaten and tortured and had witnessed atrocities that no human being should ever have had to see. Yet they marched with purpose, for a faith that had been the reason for that persecution. I have never before felt more sure that I had done the right thing in converting.

ing including Christians, liberators, children of survivors and the survivors themselves.

As I listened to people tell their stories with cracking voices, tears rolled down my face, and I wanted to reach out to them, to hold them and tell them how grateful I was. These people were living through all of that pain and sorrow again for us.

They were telling us what had happened to them, so that we would never again allow such inhumane things to happen, to us, our children or our children's children. I am very proud of each and every one of them and in awe of their strength.

An incident I will never forget occurred in the workshop headed by four liberators. A woman was talking about an experience during the liberation in which she gave sugar to the refugees but had to stop because she did not have enough for everyone. A man in the audience in a soft cracking voice said, "I got a piece of that sugar."

Another memory I have is of a woman who was a child survivor. She was reading her story of her experiences through the war, but she had to keep stopping to wipe the tears from her eyes. She would look up at us each time she had to stop and said, "I'm so sorry."

I think the most significant memory I have was when four representatives from different Christian groups stood up and admitted that their religion had helped the cause of the Holocaust. They then pledged to all the Jewish people in the room that they personally would do everything in their power to ensure that nothing like that would ever happen again.

I left with a sense of sorrow and regret to be leaving these people, but I walked away with no resentment toward my former Christian faith, the Germans or any other peoples whose ancestors may have been directly or indirectly perpetrators of the Holocaust.

Instead, I think I have finally found that strength, sense of belonging and love for life that I was searching for in the Jewish faith.

Made right decision

I had no pressure to convert from my boyfriend or his family. It was a very private experience that occurred one day when I was alone reading a certain book.

After I told my boyfriend's family my decision to convert to Judaism, a very good friend of theirs and a Holocaust survivor, invited me to her home to talk. She told me stories of horrors she had witnessed and about some of her experiences in a concentration camp, and she ended by saying that this is what can happen to you just because you are Jewish. Then she told me to go home and seriously think about all she had said before I made my final decision.

I think that in a way she was trying to discourage me from converting but what she had done was to make me even more sure that I had made the right decision.

The reason for this is because as I listened to her and watched her face, I saw such strength and a love for life, despite what she had been through, that I had never seen in anyone before and I wanted to have that strength too.

At the Gathering, I spent three days going to workshops, seeing films and listening to speakers discuss the Holocaust. There was a wide range of people speak-

Wishing all my family and friends a happy and healthy New Year.

Rose Rotenberg
34 Carscadden Drive

Ralph, Yona, Jesse & Danielle
Joanna & Kari Rabinowicz
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Jan Rolin
wish their relatives and friends a happy and healthy New Year.

Jack & Helen Ritché & Vivian
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Joe Rosenberg
Bonnie & Dony

Nathan & Sylvia Russak
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Moishe & Lily Rosen and Children
73 Clanton Park Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Myer & Miriam Rosenberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Max Rapuch and Family
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. P. Rechtsman and Family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Ben Rosenberg
319 Joicey Blvd.
Wish their children, grandchildren, machatonim, relatives and friends a happy and healthy New Year and peace in Israel.

Martin & Judi & Darren Rumack
wish their relatives and friends a happy and healthy New Year.

Max & Sabina Rosenbloom
Dr. Joseph & Mrs. Lee Minkowitz
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Jack & Mary Rapoport
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Max & Mania Rubinstein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Norman Rapaport and Jeffrey
41 Sunnycrest Road
Wish their relatives, friends & neighbors a happy and healthy New Year.

Henry & Genia Rakowski
Wish all their relatives and friends a peaceful, happy and healthy holiday.

Best wishes for a year of peace and serenity, health and happiness to my friends and the people of Israel.
Councillor Mario G. Racco

Jack & Mollie Rothman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
THE RATZ FAMILY
3 Gladiola Court

Dr. & Mrs. Martin Rauchwerger
David & Joshua
wish their relatives and friends a happy and healthy New Year.

Dave & Betty Risen
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Edward & Sonja Rosenberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Lily & Mike Rosenberg
wish their relatives and friends a happy and healthy New Year.

Abe & Helen Rauchwerger
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Wishing all our family and friends a happy and healthy New Year.
Reuben & Bev Redlick
Harlan, Fara & Samuel

Wishing all our family and friends a happy and healthy New Year.
Morris Rosenbaum and Family
47 Craigmont Drive

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Morris Reiter
Sydney, Rhonda, Tammy & Ed
158 Fisherville Road

לשנה טובה תכתבו

Much written about Holy City

Jerusalem boasts colorful history

By
SIMON GRIVER

JERUSALEM (WZPS) — Throughout the centuries many of the world's great scribes, poets, writers and artists have included images of Jerusalem in their works. At the same time leaders, politicians and other eminent figures have referred to Jerusalem in their speeches.

Thus Jerusalem is quite literally a remarkable city, in so far as so many people have felt compelled to remark about it.

A comprehensive collection of such comments about Jerusalem would comfortably fill several fat volumes. The following brief selection reflects not only the Holy City's colorful and chequered history but also the romantic esteem, religious ecstasy and Jewish faithfulness that have always been associated with Jerusalem.

Perhaps the most famous praise of Jerusalem was penned back in biblical times in these immortal words from Psalms 137: "If I forget thee, O Jerusalem let my right hand wither! Let my tongue cleave to my mouth if I remember thee not, if I prize not Jerusalem above all my joys."

Of course Jerusalem was also to become sacred to both Christianity and Islam. For the Christians the city was always to have an atmosphere of awe which could not be separated from the crucifixion of Jesus, as this verse from the New Testament book of Matthew reveals: "O Jerusalem, O Jerusalem, thou that killest the prophets and stonest them which are sent to thee."

As the Jewish people endured centuries of exile the image of Jerusalem and its centrality within Judaism was faithfully and assiduously adhered to. Much was written in the Talmud about Jerusalem of which this line in the Qiddushin is amongst the most famous. "Ten measures of beauty were given the world, nine were taken by Jerusalem and one by all the rest."

While Christian Europe adopted Judaism's ardor for Jerusalem, Christianity did not pine for an exiled return to the Holy City but envisaged Jerusalem as a metaphor for Paradise and strove to rebuild Jerusalem, thus recapturing a past glory in another place and another time.

William Blake, the 18th century English poet captures this fervent dream in the following stanza:

"I will not cease from
mental fight,
"Nor shall my sword sleep
in my hand,
"Till we have built
Jerusalem,
"In England's green and
pleasant land."

Islam too came to revere Jerusalem and after the Prophet Mohammed ascended to heaven from the Temple Mount the city became known in Arabic as Al Kuds — the holy. In the words of Mohammed himself, "the dew which descends upon Jerusalem is a remedy for every sickness because it is from the gardens of paradise."

The faces of Jerusalem are vibrant and richly expressive and nowhere more so than in the Mahane Yehuda market.

However, while Jerusalem was theoretically sacred to Islam, in practice the city was allowed to decay by its Moslem masters. In particular, during four centuries of Turkish rule commencing in 1516, Jerusalem declined into a crumbling Levantine village.

Visiting Western pilgrims were disappointed when confronted by the sordid reality of a city that once was synonymous with paradise. As Mark Twain wrote in Innocents Abroad, "Jerusalem is mournful, dreary and lifeless." A fellow 19th century novelist, Gustave Flaubert was even more derogatory: "Everything in it is rotting," he wrote, "the dead dogs in the streets, the religions in the churches."

But if Jerusalem disappointed itinerant Christians it remained a source of inspiration for Jews despite its ostensible squalor. The city had always retained a Jewish majority and with the birth of modern political Zionism the founding fathers of the planned Jewish State were enchanted by their future capital.

David Ben-Gurion, the first Prime Minister of Israel, was characteristically succinct when asserting that Jerusalem must be the country's capital. "If a land has a soul," he said, "then Jerusalem is the soul of the Land of Israel."

Contemporary Israeli writers like Yehuda Amichai, who has made his home in Jerusalem, have captured in words the historical meaning of the return to Zion: —

"All the previous generations contributed to me

"Piece by piece that I might be built here in Jerusalem,

"All at once, like a synagogue or poor house,

"It obligates one. My name is the name of my donors,
"It obligates one."

Paul & Phyllis Rosengarten

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Larry Rachlin
Adam & Karen

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Jacqueline & Meyer Rotblott

Wishing all our family and friends a happy and healthy New Year.

Leo & Bunny Rosenbaum and Bernard Burns

Toronto, Ont.

Henry, Bella, & Murray Rosenbaum and Family

wish their relatives and friends a happy and healthy New Year.

Jack & Greta Rabinowitz

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our children, grandchildren, relatives and friends, Rabbi Doctor & Mrs. M. Burak & family, and all members of the Beth Jacob Congregation, and the people of Israel

Mr. & Mrs. Robert Rosen

31 Brockington Cres.

Bella & Charles Robinson

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Joe & Helen Redlick
and Perry

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. A. Reinstein
and Family

25 Maxwell Street

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The Rosenberg Family

56 Barksdale Avenue, Downsview

Murray & Sylvia Rumack
and Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Jack & Ray Ross & Family

10 Majestic Court

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Wally Reinstein

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Jack Rosen (Sporn)

LULA RAPP

456 Coldstream Ave.

wishing my relatives, friends and neighbours a happy and healthy New Year

S s . . .

Dr. & Mrs. Sandy Shulman
Andrea, David, Michael & Tara

wish their relatives and friends a happy and healthy New Year.

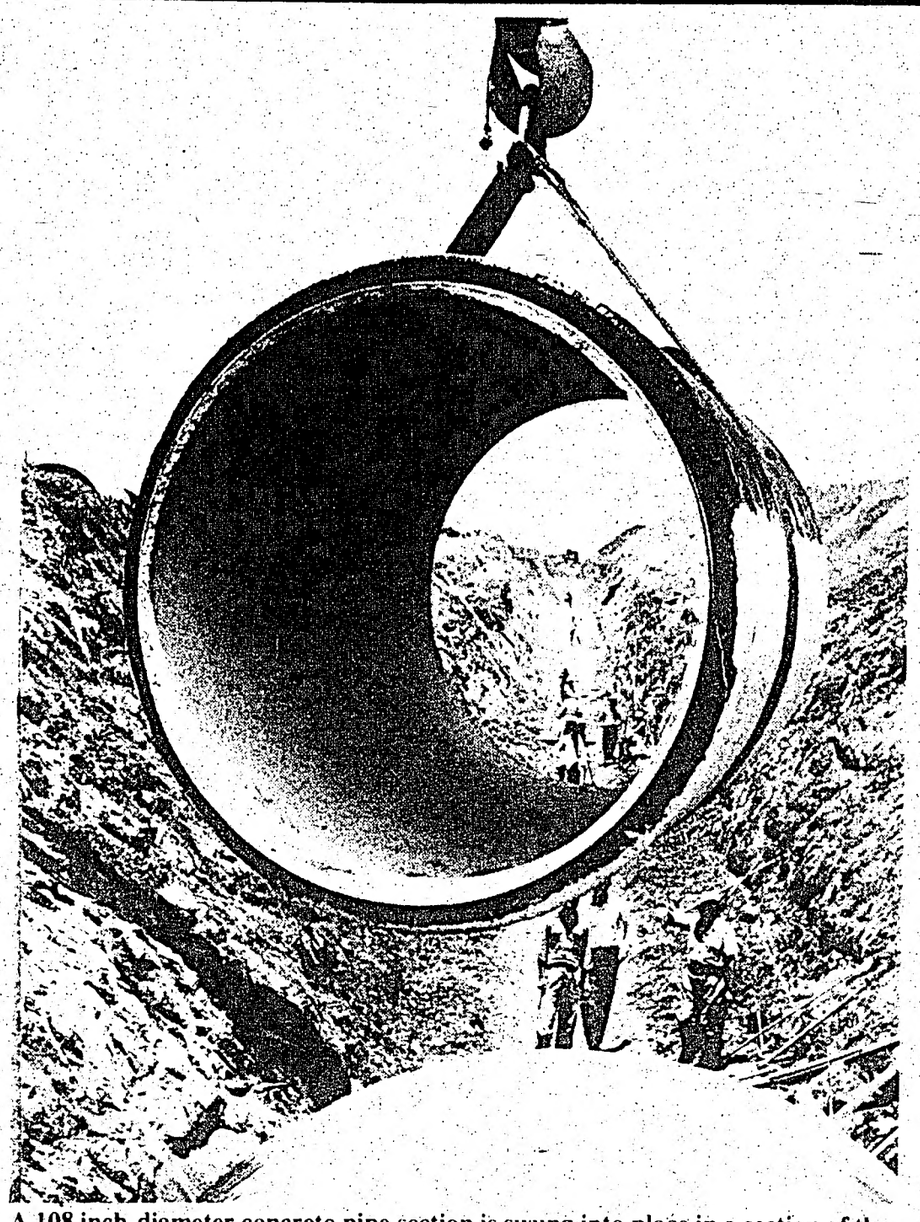
Wishing all my family and friends a happy and healthy New Year.

Pola Schonfeld

Mania Seidel

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו



A 108 inch-diameter concrete pipe section is swung into place in a section of the National Water Carrier in 1959.

Israel's water grid lifeline for people

By YITZCHAK DINUR

JERUSALEM (WZPS) — Israel's 5,000 shekel banknote bears a picture of the late Premier Levi Eshkol on one side and on the other a waterpipe depicting Israel's National Water Carrier, completed during his term of office. The nationally integrated water grid is the country's life line, with which the entire population makes personal contact every day just by turning on a tap.

Yet the backbone of the grid, the most important civil engineering project ever constructed in Israel, the National Water Carrier, is today taken for granted by most of the country's inhabitants, only making news when a malfunction occurs.

During the pioneering 50s and early 60s, the construction of the water carrier was always big news, and its completion was a national event. It was designed to move water from the Sea of Galilee in the north to central Israel and the Negev region, which were destined to be Israel's most important development areas.

Pictures of the large pre-stressed concrete pipes being lowered by mobile cranes into the excavations, carefully prepared and graded for the conduit, commonly appeared in the newspapers.

The idea was not new. A comprehensive plan for developing all the water resources of the Jordan Valley System for the benefit of Palestine, Transjordan and Lebanon (modeled on the American Tennessee Valley Authority) had been proposed by an American TVA engineer G. B. Hayes and expounded in the 1930's by Walter Clay Lowdermilk in his famous book Palestine — Land of Promise.

Hayes' and Lowdermilk's audacious plan, which included diversion of tributaries of the Jordan and a seawater canal from Haifa to the Dead Sea to replace the river's water, could not be realized because of Arab opposition. Even the more modest Jordan Valley Development Plan proposed by American ambassador Eric Johnston, was rejected by the Arabs in 1955 for political reasons.

At the beginning of the 50s, Israel had already begun planning a national water scheme inspired by part of Lowdermilk's plan and hinging on the construction of a National Water Carrier within Israel's 1948 borders. This was devised to fit in with the Johnston Plan, so that if international collaboration across the Jordan later became politically feasible, it would also be technically possible.

Therefore today, Israel draws from the Sea of Galilee that amount of water alloted to it by the Johnston Plan. This water comes from the Jordan and its three northern tributaries which rise outside Israel. Syria and the Kingdom of Jordan take the waters of the Yarmuk, another tributary of the Jordan, which formed part of the international border between them.

Water for the carrier is pumped up from the low-lying Sea of Galilee into a canal where it flows by gravitation. Further down it is pumped from a storage reservoir through giant pre-stressed concrete pipes of decreasing diameter. The carrier connects with a large number of regional and local water systems utilizing rivulets, springs and wells. Its furthest extension ends in the centre of the Negev.

To improve the quality of the water, salt springs around and in the Sea of Galilee were capped and diverted to the lower Jordan, so they would not enter the National Water Carrier.

Further south, some of the water from the carrier is allowed to seep into the soil in the coastal plain, where overpumping has occurred, in order to recharge the depleted groundwater and hold back seawater infiltration. Floodwaters are also diverted and used for this.

The system is thus integrated on at least two levels: local irrigation systems are connected with the central pipeline, and Jordan water and retained floodwater is connected with the coastal aquifers.

Thanks to the system's efficiency, Israel has been utilizing 95% of its water for the last 20 years and improvements in irrigation and industrial water use have meant ever improved use of a more or less fixed amount of water.

However, this has its limits, and Israel constantly faces water shortages and salination of ground water.

There is no doubt that were Lowdermilk to see Israel's water system today, he would be gratified at the extent to which his vision has been realized by the construction of Israel's National Water Carrier. Perhaps Lowdermilk should have been on that banknote.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Saul & Vivian Stockhamer & Family

Mr. & Mrs. Karl Sanders and Family

wish their relatives and friends a happy and healthy New Year.

Wishing a happy & healthy New Year to our dear children, machatonim, grandchildren, friends and all members of the Chenstochover Aid Society.

ESTHER & PHIL SKOVRONEK

Ben & Dina Siwak

Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

IZY & MIN STERN RANDI & DAVID

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Yona, Bernard, Natalie & Mark Sperber

Syd & Lillian Shuman Larry, Joy, Ryan & Coby Shuman

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Samuel J. Sable

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our parents and grandparents, relatives and friends and the people of Israel

Allan & Hinda Silber Joshua, Leah, Jay & David

Wishing all our family and friends a happy and healthy New Year.

Simon & Belle Socha

Henry, Susan, Lisa & Carl Smith

wish their relatives and friends a happy and healthy New Year.

Alter & Helen Steinfeld

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Michael, Linda and Amanda Shub

wish their relatives and friends a happy and healthy New Year.

Bella & Charles Springer

Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year

Isaac and Mary Szames

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dorice & David Silverman & Family

wish their relatives and friends a happy and healthy New Year.

Etty & Mendel Strul

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Alan & Anna, Stephen & Mark Schwartz

Cy & Fay Spiegelman Ellen, Jeff, Warren & Grant

495 Hidden Trail

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Dave Singer & Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Creates sensation in Jerusalem

First motor car called "a wonder"

By
DAVID GEFFEN

JERUSALEM (WZPS) — Eliezer Ben-Yehuda called it "davar hadash biyerushalayim" — "something new in Jerusalem." The New York Times, at the top of its front page of March 14, 1908, stated that "It was the first motor car ever seen in Jerusalem, and created a sensation among the populace."

The driver of that car was Charles Glidden of Boston, the well-known adventurer, whose round-the-world trips to prove the versatility of the automobile covered every continent during the first decade of this century.

Glidden and his wife drove their car into Jerusalem on March 13. According to Ben-Yehuda, writing in his newspaper Hashkafa, the interpreter and the guard of the American consulate in Jerusalem went as an official delegation to Motza to meet the Gliddens and ride triumphantly into Jerusalem with them.

The trip from Jaffa, including a 1-hour rest stop, took only four hours, amazing speed for those days when a carriage trip between the cities lasted two days. As they rode up to Jaffa Gate, a crowd assembled to see, as Ben Yehuda put it, "hapele hazeh" — "this wonder."

This photograph of the first automobile ever seen in Jerusalem was taken in March 1908, in the courtyard of Notre Dame de France.

Not one accident

The fullest description of the trip is a report entitled The Glidden Motor Tour in Palestine, sent to the U.S. state department by Thomas Wallace, the American consul in Jerusalem on April 15, 1908. One of the conclusions of that report was the following: "Mr. Glidden has fully demonstrated the practicability of touring in Palestine with a motor car. Not a single accident or mishap occurred to mar the success and pleasure of this tour, which is a historical event in the annals of Palestine."

Charles Glidden was born in Lowell, Mass., in the middle of the 19th century and won his way into the hearts of all Americans by helping Alexander Graham Bell set up the first commercial phone exchange in Lowell itself. After earning a sizeable fortune from his telephone interests, Glidden retired at the turn of the century and resolved to popularize the automobile as a vehicle for travel anywhere in the world.

Starting in 1901, he led the Glidden tours on to every continent during the next decade, covering over 45,000 miles in the process. A noted adventurer, he became a balloonist as well, and made over 50 ascensions in the United States and in other countries. His favorite travel companion was his wife and together they became the pioneers of automobile touring.

Since the port at Jaffa made the landing of Glidden's car too difficult, the ship on which they were traveling docked at Haifa, where unloading the vehicle proved much simpler. "The American motor tourist and his wife," as the consul called them, were now ready for their excursion.

The car, whose make is not known, had a 4-cylinder engine of 24 horse-power strength, high clearance, and weighed 3,500 pounds with a seating capacity of five. The car ran on gasoline, which, according to the report, was available at the seaports of Haifa, Jaffa and Beirut.

Unfortunately, there was no good coastal road south from Haifa to Jaffa, since most travel between those two ports was by sea. "The roads were impassable in places, owing to heavy rains just preceding their arrival," the consul wrote, but added that after the rainy season the road would be "quite practicable for the motor car."

Even then Haifa had its tourist problems, since the consul suggested that "proper facilities" for landing should be built at Jaffa, because from that city, Jerusalem and the other parts of the country were much more accessible.

The tour itself covered 750 miles, including the following locations: Haifa, Jaffa, Ramle, Jerusalem, Bethlehem, Jericho, the Jordan, the Dead Sea, Ramallah, Hebron, Nablus, Nazareth, the Sea of Galilee, Damascus and Beirut. Wallace stressed "the ease with which the tour was made," also noting that roads such as those to Jericho and Nablus, considered not practicable for motoring, were traversed without difficulty.

The journey to Jericho includes the Jordan and the Dead Sea, and Wallace pointed out that such a trip usually required two days by carriage or horse and was a wearisome ride. Both in the consular report and in Ben Yehuda's article it was noted that on Saturday, March 14, Glidden left Jerusalem at 9 a.m. and returned at 6 p.m., having visited Jericho and all its surroundings. The icing on the cake was Wallaces's note that, "The parties accompanying Glidden said that it was the most pleasant trip they had ever made to these points."

In his report, the consul emphasized how courteously the Gliddens were received by the "natives" wherever they went. In Hebron an American missionary said that the car's arrival heralded the "wildest and most enthusiastic time Hebron has experienced since the crowning of King David as King of the Jews."

Mr. & Mrs. Max Sharp
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Lil Stern
6040 Bathurst Street, Apt. 803
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Hersz Silverman and Family
wish their relatives and friends a happy and healthy New Year.

Annette & Michael Sacks Jordan, Brooke & Eric
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו
Mr. & Mrs. Harry Sporer and Daughter
63 Waterloo Avenue
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Frances & David Scheer and Sons & their Families

Andy Schwartz
wishes his relatives and friends a happy and healthy New Year.

Isaac & Bertha Shlagbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Sigmund Schmidt and Oskar Schmidt
240 Heath Street West

Ben & Helen Sonshine
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Helen Spigelman and Son
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Israel Steinfeld Harold, Marvin & Rochelle
wish their relatives and friends a happy and healthy New Year.

Simon & Erika Slivka
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

GUSTAVE & MALKE SOSIEWICZ
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Philip & Rose Shore and Son
146 Charlton Blvd.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Zanvel & Sylvia Stern Derek and Corinne
22 Brandy Court
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Skurka Family
70 Robingrove Road

Mr. & Mrs. Morris Spagat
432 Connaught Ave.
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
The Stern Family
54 Russfax Drive

MR. MAX SHAPINKO AND FAMILY
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Jack Szmeiser Leora and David
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Business flourishes

Hi-tech brings life to Misgav

By
SIMON GRIVER

HAIFA (WZPS) — The Misgav region, which lies to the east of Haifa Bay, could not be settled in the past because its rocky terrain was unsuitable for agriculture. But now a new kind of settlement, the industrial moshav, is making an impact in this part of western Galilee and is enabling a significant Jewish population to inhabit its barren but beautiful hills.

High-tech industrial enterprises have now made feasible the concept of self-supporting cooperative communities (moshavim) in an area which has a vital role to play in maintaining the country's security and contributing to Israel's economic recovery. Computer software, electronics and specialist medical equipment, as well as more traditional commercial activity like tourism are now flourishing in the Misgav region.

Until 1983 the area was known as the Segev region, which formed part of the Na'amat Regional Council. A recent reorganization separated Segev from Na'amat and added several settlements from the neighboring Tefen Block to form the Misgav Regional Council.

There are currently 23 settlements in the Misgav region supporting 2,500 people. Three additional settlements are presently under construction, and within the decade it is hoped to increase the population of the area to more than 15,000 with an average of 200 families in each community.

Zalman Fagin is deputy head of the Misgav Regional Council. Typical of most pioneers in this area, he moved to the settlement of Harurit in 1981 with his wife and three children, from an urban environment. Fagin had previously lived in Givatayim in the heart of the Tel Aviv area.

"Everybody says to me how can you move from the comforts of the big city to the isolation of the Galilee," he remarks. "But I see things from the opposite perspective. I cannot understand why people do not want to move out of the cramped and noisy city to the fresh air of the countryside. It's impossible to describe how inspiring it is to wake up in the morning and look out of my window to the snow-tipped peak of Mount Hermon."

Despite these attractions Fagin admits that the region is far from a Garden of Eden. While many high-tech enterprises have already been established, it is still not nearly enough to support all the residents of the region and for the time being many must commute to jobs in the Haifa area.

David Angel former spokesman of the Jewish Agency's Settlement Department says problems in developing the Misgav Region stem from a lack of money. "In Israel's present economic climate," he says, "the priority is now to save veteran settlements that are close to bankruptcy at the expense of new settlements. This is a tragedy because it is an imperative task of the Zionist movement to populate the Galilee and the Negev."

Traditional Zionist idealism is given by Fagin as one of the major reasons for his move to the Galilee. And he points out that more than 50% of the population of western Galilee is now Arab, making it the only region in Israel with Arab majority. Yet there is a list of hundreds of Jewish families waiting to move into the area. And for those families already there, fundamental facilities are lacking — the community centre is only half finished and the school is seriously overcrowded.

However, Fagin prefers to stress not what is lacking in the area but rather what has been achieved. Moshav Ya'ad, for example, one of the older moshavim in the area, was established in 1972 by graduates from the Technion. Today the settlement has 34 families and a flourishing computer software house and electronics workshop.

Moshav Manof, founded in 1975 by South African immigrants has a color film processing laboratory and equipment for cutting and shaping synthetic diamonds. Moshav Segev itself has been renamed Atzmon and manufactures equipment for the ministry of defence. Moshav Yodfat is the only agricultural settlement in the area producing avocados, apricots and field crops.

The area also has strategic military significance. Many of the hilltops command views stretching to the Lebanese, Syrian and Jordanian borders. The Nahal Settlement Corps of the Israel Defence Forces have thus initiated many of the settlements like Eschar on top of Mount Karad which at some point in the future will be converted to an industrial moshav supporting 200 families.

In the even more distant future an industrial park will be completed in the centre of the Misgav Region. Most of the factories in that park are slated for high-tech endeavors. Indeed so many high-tech businesses are developing in this area and in neighboring parts of the region, like the town of Carmiel, that people are already beginning to call western Galilee Israel's Silicon Valley.

The Misgav Community Service Center, heart of community activity in the Misgav region of western Galilee.

Earl & Rosie, Alyssa & Farrah Schwartz
wish their relatives and friends a happy and healthy New Year.

The Sandlers
David, Rosie & Danielle
Wish their relatives, friends & neighbors a happy and healthy New Year.

Joe & Joan Summers
Scott and Stephen
wish their relatives and friends a happy and healthy New Year.

Amri & Leah Susman
Ed, Lenny & Grandmother
wish their relatives and friends a happy and healthy New Year.

Morris & Ruth Silver & Family
14 De Quincey Boulevard
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Steinman Family
6 Barclay Court

Mr. & Mrs. Sam Starr and Family
1201 Steeles Ave. W., Apt. 1403
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Jack & Lola Sylman
Rose-Mary & Evelyn

Anne & Morris Stein
3 Westover Hill Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Abe & Faye Silver
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Liza Schein and Family
100 Canyon Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Boris & Betty Sokoloff & Family
605 Finch Avenue West
Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Yetta Sternberg
90 Overbrook Place
Wish their relatives, friends & neighbors a happy and healthy New Year.

The Eddy Schmeiser Family
Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Frank Schwartz and Family
wish their relatives and friends a happy and healthy New Year.

Nathan, Helen, Martin
Jeffrey & Barbara Shiff
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Max Stern
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Stork and Family
wish their relatives and friends a happy and healthy New Year.

Joe & Anne Steinberg
Bella, Wendy & Evy
38 Bayhampton Court
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Tel Aviv U students give aid to the needy

TEL AVIV —

Each week, hundreds of senior citizens, hospital patients and underprivileged youth are given advice, help and encouragement from Tel Aviv University students participating in two programs aimed at helping members of the community.

The Community Involvement Program, in which students meet with the aged, underprivileged and handicapped, has two aims: to provide students with a chance to combine theoretical and practical work in their fields and to offer companionship and assistance to those in need. The second program, Perach, encourages university students throughout Israel to help children from low-income areas with family, school and environmental problems.

Students participating in this program have 60% of their tuition fees paid for by the ministry of education.

The Community Involvement Program, developed about nine years ago by TAU psychology professor Ron Shouval, is an academic credit program for students from the psychology, theatre and general BA departments, pre-university preparatory program and the Overseas Student Program.

Shouval says it was developed out of a desire to be involved in and committed to Israeli society. Students make weekly visits to schools, homes and institutions for the underprivileged, retarded and disturbed children, and senior citizens.

The program is mandatory for psychology students throughout their 3-year study period. The first year involves work with underprivileged youth. During the second year, students work with children who are brain-damaged and have mental and intellectual disorders and with senior citizens. The third year involves work with children and adults with behavioral disturbances and mental problems.

The program is voluntary for other participants who work primarily with underprivileged youth.

According to Nitza Eyal, a coordinator of studies on the aged at TAU's psychology department, work with senior citizens is a severely neglected area.

Within the framework of the Community Involvement Program and with the help of the Association for Planning and Development of Services for the Aged in Israel, an experimental field studies project for psychology students at homes and institutions of the aged was initiated in 1983. TAU's psychology department is the first in the country to provide practical work in this area.

Students assist the aged with social and personal problems, become their confidants and provide them with companionship.

During Purim, students organized a party for senior citizens at a Tel Aviv old-age home. Eyal said it was a great success.

"For the people at that home, where the average age is 85, it was something very special. They were occupied for days before making masks and decorations. At the party itself, there was tremendous involvement, smiles on their lips and happiness in their eyes," she said.

Shouval said the program is aimed at "exposing the students to social problems, even shocking them with a raw look at stress and poverty and feelings of failure and anger, a look at how other people live in a world they live in, giving them a chance to help others and ask questions, about what they see and about themselves."

Unlike the Community Involvement Program where the academic growth of the university is strongly emphasized, the nation-wide Perach program is aimed exclusively at helping underprivileged youth. It was developed about 10 years ago by a science student studying at the Weizmann Institute who recognized the necessity for helping problem children.

Giora Tzur, coordinator of the program at TAU, said the project began out of social need and has since developed into a major program.

The University deals directly with schools in different areas of Tel Aviv which supply names of pupils in need of assistance, either as a result of learning problems or family difficulties.

Each student is then matched up with a school pupil with whom he or she must spend a minimum of four hours a week. Most students help the pupils with homework, read books together and discuss problems.

Nachum, Leah & Davida Shore
246 Springate Boulevard
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Leon Sniatowski & Family
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Karl, Helen & Mari Silverstein

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
THE SMUSCHKOWITZ FAMILY
21 Steele Valley Road

George & Esther Seidel David, Harold & Debbie
wish their relatives and friends a happy and healthy New Year.

Sam & Minka Smith
35 Purdon Drive
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Elliot & Rachelle Switzman Carly & Jordana
254 A Main Street, Markham
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Aron & Jochowed Singer
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Laury & Evy Snow Billi, Cindy & Jody & Michael Gotkin Paula & Mitch Silverstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Larry & Ruth Spodek Jeffrey, Malkie Joshie & Ryan
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Philip & Alina Turk Helen & Larry Sally & David Laren
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. G. Thaler and Family
9 Harlock Boulevard
Wish their relatives, friends & neighbors a happy and healthy New Year.

Chaim & Rose Tenenbaum
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Norm & Sandra Turk and Family
wish their relatives and friends a happy and healthy New Year.

Reuben & Helen Tencer Betsy and Hersh
wish their relatives and friends a happy and healthy New Year.

Victor & Nancy Tucker
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Zelig & Hanna Togman Martin, Tali & Richard Togman Michael, Rose, Leora and Justin Tovi Heilbronn
Wish their relatives, friends & neighbors a happy and healthy New Year.

Stanley & Ida Top
57 Purdon Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Benny, Lina & Sheldon Turk Nathan & Renee Koperwas
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Willie Tenenbaum children & grandchildren
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

T s . . .

Michael & Sue Turk Helene, Alan, Marvyn, Debby & Stephen
63 Wenderly Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Phil Tabachnick Brian & Jeffrey
wish their relatives and friends a happy and healthy New Year.

Manny & Sharon Tward and their Children
Wishing all our family and friends a happy and healthy New Year.

Ian, Tobe, Karen & Sheldon Tweyman
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Joseph Tenenbaum and children
wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Mysterious power

"Miracle man" eases body pains

By
LILY EYLON

TEL AVIV (WZPS) — His demeanor is far from unusual: short, thin, in his early 50s and soft-spoken. But his plain appearance is deceiving, for he is known as the "miracle man" who with a simple touch of his not so simple hands can rid those suffering from severe migraine, paralyzing backache or pains in the joints from their distress.

Cairo-born Joseph Algaser possesses a mysterious power that no one till now has been able to explain: he has "electric hands." The sign on his door in a Tel Aviv suburb reads simply "Joseph Algaser — Physiotherapist." That is his regular job — head of the physiotherapy department of one of the country's major sick clinics. It is only after hours that Algaser receives patients in his tiny room hardly big enough to hold the examination couch on which he works.

Joseph Algaser treats a patient for pains in the shoulder and leg.

One such patient, an elderly woman is suffering from severe aches in her back. "I've had to stay in bed for three weeks and I can barely move. I have seen several doctors and have now started taking painkillers and tranquilizers, although none give me relief. When I stand up, it is as if a bone is sticking in my raw flesh, and the pain moves down to my legs."

Algaser listens carefully, tells her that she does not need to remove her clothes, rubs his hands and slowly brings them close to her ankles, without touching her. The woman cries out, "It hurts! Like a white-hot needle!"

Algaser takes his hands away; then a moment later begins to massage the woman's legs. During the massage the woman feels no pain, but as soon as the healer's face assumes a mask of concentration and he moves his hands toward her ankles the woman begins to emit sounds of pain.

Algaser explains, "When I touch and massage her legs she does not feel anything unusual. But the minute I begin to concentrate she starts to feel the electricity in my hands," which seem to have the power to heal. He does not know the source of his special powers, but as a professional paramedical practitioner of high standards, he seeks out scientists with the hope that they might be able to find an answer.

He relates that he was examined with various instruments at the Israel Centre for Nuclear Research at the Nahal Sorek laboratories, where he was instructed to stand in the middle of a room while the instruments were placed some four metres from his body. He recounts that the instruments reported a rate of 10,000 electric movements per 1 millisecond emanating from his body.

"In another test they discovered a wavelength of about 1 to 10 kilocycles, and the scientists speculated that this must be some kind of an unknown electromagnetic or biological wave."

He was also examined at the laboratory of the Department of Physics at Tel Aviv University by electrical engineer Jacob Dagan, in the presence of Dr. Dan Demedina, a physician and researcher in brain functions. They tried to determine whether Algaser's was an electro-static current of a direct or alternating current.

"We witnessed certain phenomena which we were unable to explain," said Dagan. He speculated that science might not yet have the tools to provide an answer, "although, on the other hand, it is possible that the phenomenon is so simple that it does not even occur to us that the explanation is right at our fingertips."

Healthy people are not affected by Algaser's hands. For the afflicted, one or two treatments suffice to rid them of their ailments. While these ailments are generally related to the spinal cord, at least one patient was "magically" cured of a growth in her abdomen.

"For about six months I felt as if I had a foreign mass in my abdomen and the doctor discovered that it was the size of a fist," says Rachel Berkovitch of Tel Aviv. At Tel Hashomer Medical Centre they were unable to diagnose it and assigned me for another examination."

In the meantime she met Algaser who told her to come for a treatment. Fully dressed as she was, he touched her lightly on her legs, face and abdomen. "I felt heat at these spots and a pricking sensation. When I returned to Tel Hashomer a week later, three doctors examined me and could find no trace of the mass. A month later I underwent an ultrasound test and nothing was found. That was four years ago and I've been fine ever since," Berkovitch told this reporter.

Algaser believes that his powers are a divine gift and therefore it is his duty to offer them where needed without charge. He receives payments for treatment at home only from patients who are able to afford the cost. And he has a rule that on certain days of the month, determined by him, he will not charge any fee from any patient — rich or poor — for only in this way, he believes, will he be able to retain his special powers of healing.

V...

David & Sara Visenberg
and Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

W...

Leonard & Gloria Wiseberg
Eric & Barbara
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Leslie Wise
Evelyn & Shelley
38 Nevada Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Jack & Linda Wachtel
Adam, Jason & Shawn
14 Saddletree Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Woszczyna Family
15 Raeburn Avenue

Herschel & Manya Wise
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Norman & Sonia Wagner
and Family
344 Hillhurst Blvd.,
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Blanche & Sidney Wolbrom
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Aron & Frida Weller
and Sons
wish their relatives and friends a happy and healthy New Year.

Sam & Roz Wasser
and Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ted, Perlan, Mark,
Aaron & Randy Waxman
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Harry Weisleder,
Mark, Louis & Marsha
Wishing all our family and friends a happy and healthy New Year.

Henry & Rose Wander
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Mr. & Mrs. Hy Weinrib
Risa, Danny & Marla
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wolf & Lola Weinryb
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Abraham & Anna Weinstock
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Shelly & Yaffa Wise
Talya, Yishai, Ami & Natan
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Jack & Rose Wine

The Weisbart Family
Norman, Arlene, Moishe
& Bryna
Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Town of Rosh Ha'ayin transformed

Project Renewal helps cause "social revolution"

By
SIMON GRIVER

JERUSALEM[WZPS]—According to Yigal Yosef, mayor of Rosh Ha'ayin, Project Renewal is the most important Zionist endeavor of the 1980s.

"In Rosh Ha'ayin, as in dozens of neighborhoods around the country it has caused a social revolution," he says. "We have great hopes for the future. We now feel confident enough to help and support ourselves. People are moving to our town instead of away from it, and we are also attracting industry."

Yosef's enthusiasm for Project Renewal obviously stems from the fact that the program has transformed Rosh Ha'ayin, which is 20 miles northeast of Tel Aviv, into a flourishing town.

However, his description of Project Renewal is not merely rhetoric: the emphasis of Jewish Agency activity in recent decades has been in absorbing hundreds of thousands of refugees from Africa and Asia. Project Renewal aims to complete that task.

It is estimated that some 20% of Israel's oriental communities totaling over 300,000 were never successfully integrated into the Jewish state. Project Renewal was conceived to alleviate deprivation among these people whom the sociologists had come to call the Second Israel.

But if the goal of Project Renewal has been to unify Israeli society, it has also created new bridges between Israel and the Diaspora, through the new philanthropic method of twinning distressed neighborhoods in Israel with overseas Jewish communities.

As Gideon Witkon, director-general of Project Renewal explains, "there are now more than 300 Disapora communities involved in Israeli neighborhoods," he says. Even when Project Renewal has ended we will encourage the continuation of links between the neighborhood and its Diaspora community.

"This is more than a fund raising relationship. Through exchange visits the twinned communities can enrich themselves culturally by getting to know each other."

Project Renewal was instigated in 1978 by the then Prime Minister Menachem Begin, who told a gathering of Diaspora Jewish leaders that the problem of deprivation in Israel would be tackled comprehensively by a program jointly funded by the Israeli government and Diaspora communities. The idea captured the imagination and the apparatus for setting up Project Renewal was established.

In the first few years Project Renewal had more than its fair share of teething problems. Bureaucracy was often cumbersome, various institutions vied for decision making control over the program and in the neighborhoods themselves the impatient residents often expected too much too quickly. Criticism and cynicism abounded and many predicted incorrectly that Project Renewal would flounder.

Project Renewal is now being implemented in 82 neighborhoods. A further 38 neighborhoods are slated to be included in the program when funds and Diaspora partners become available. Fifteen veteran neighborhoods, like Musrara in Jerusalem which was twinned with Los Angeles, are in the process of being phased out, the work having been successfully completed.

The Project Renewal tactic has been to leave physical renovation until last, while setting up social programs at the start so that the population will be better able to maintain their improved living conditions later on. The emphasis within the social programs has been educational enrichment for all age groups.

Kindergartens, extra curricula school activities, youth programs, adult education classes and senior citizens' workshops have offered tens of thousands of Israelis the chance to help themselves.

While the educational rehabilitation and physical renovation of the neighborhoods has been impressive, the true mark of success has been the new atmosphere which now exists in the neighborhoods.

A barometer of this achievement was offered by the municipal elections in October, 1983. Whereas representatives from Project Renewal neighborhoods had previously rarely reached power, some 30 mayors and deputy mayors from deprived neighborhoods were elected to office. It was the residents committees, elected within the neighborhoods to run Project Renewal, that provided a vehicle for greater political involvement in the Israeli system.

To be sure, despite the achievements Project Renewal's staff are not resting on their laurels. Allan Pakes, director of the Overseas Communities Section in the Jewish Agency's Project Renewal Department fears that Israel's current economic plight and looming unemployment could destroy everything that has been achieved.

"However successful we are in developing social and community services and renovating peoples' homes," he says, "the entire exercise would have been pointless if afterwards these people cannot find jobs."

Thus in maintaining Project Renewal's momentum of success, Pakes feels a greater emphasis must be placed on vocational training and retraining programs, particularly in the domain of hightech.

Such a thrust would, according to Pakes, kill two birds with one stone. Better training would raise the social status of residents in Project Renewal neighborhoods and enable Israel to work its way out of its current economic malaise.

Members of a Project Renewal sponsored laundry club, which together with offering subsidized washing facilities, also provides social and educational activities. Here, the women are learning how to use makeup.

Mr. & Mrs. Charles Weinberg
Jodi & Lisa
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Menachem Wallach
Mark & Sharon
wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Wagschal Family
113 Stafford Rd., Willowdale

Mr. & Mrs. Mendel Wellman & Son
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Jack & Rachael Winegust
16 Brookview Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Lou & Helen Wronzberg
Rick, Debbie & Alexis
Larry, Darlene & Lynsey
Randy, Debbie & Jordan
Donna & Sarah Gelman
Wish all their relatives and friends a peaceful, happy and healthy holiday.

Bernice & Abe Wygodny
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Dr. & Mrs. S. Joseph Weinstock
David, Moss, Mark & Daniel
wish their relatives and friends a happy and healthy New Year.

Ben & Isabel Waisberg
33 Granite Street, Downsview
wish their children, grandchild, relatives, friends & neighbors a happy & healthy New Year.

Max & Sally Walerstein
David & Tovi Walerstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sonia Waisberg
Best wishes to my children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. Joseph Wilson
784 St. Clair Avenue West
Wishing my relatives and friends a happy and healthy New Year.

Sidney & Bronia Weinberg
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Ralph & Renee Wolfe
Lara & Marni
wish their relatives and friends a happy and healthy New Year.

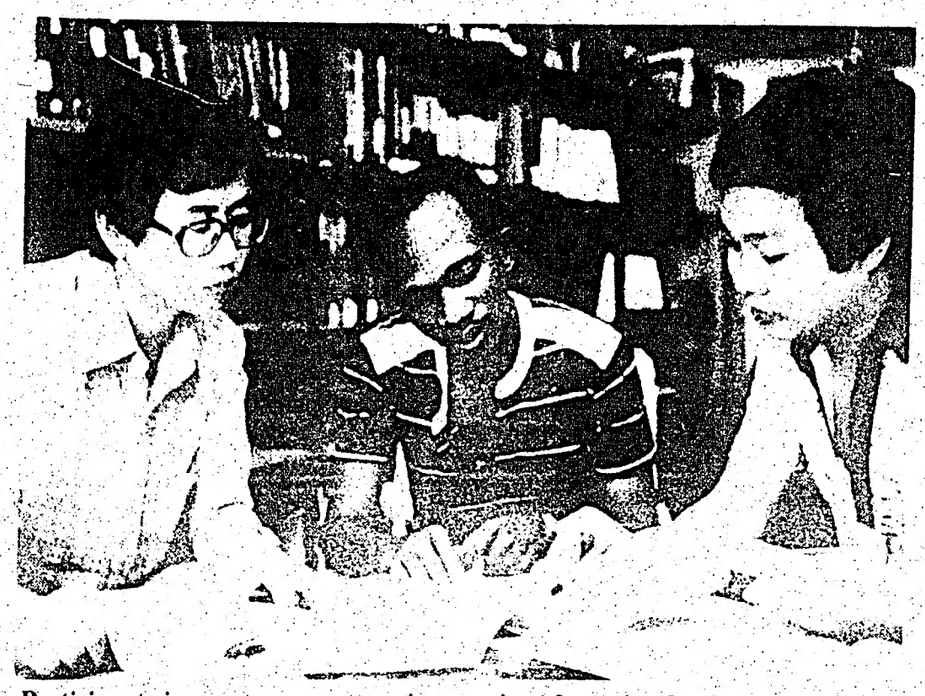
Sarah & Abe Wertman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Jack & Anne Weinbaum
Carol and Allan
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Alter Weisbloom
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our children, relatives and friends and the people of Israel
Harry & Rose Wolfe
43 Kennard Avenue

לשנה טובה תכתבו



Participants in a management seminar at the Afro-Asian Institute in Tel Aviv (from the Philipines, Africa and South Korea) study in the institute's library.

Afro-Asian Institute helps preserve ties

By ANDREW JULIEN

TEL AVIV [WZPS] — Following the 1973 Yom Kippur War and the consequent Arab oil embargo, almost all of the African and some of the Asian nations which had maintained relations with Israel, cut them off.

Nonetheless, through the work of a small, yet effective institution in the centre of Tel Aviv, a spirit of friendship and cooperation is being fostered with many of the very states that, in the glare of the public spotlight, reject Israel.

The International Institute for Development Cooperation and Labor Studies, more commonly known as the Afro-Asian Institute, exploits Israel's rich experience in the field of development in an intense educational effort.

Trade unionists, activists in cooperative organizations, government officials and Labor leaders from over 70 Third World countries attend an extensive range of courses designed to confront the complex question of cooperative development.

Over 60% of the students come from countries which do not maintain diplomatic relations with Israel. Via the institute, Israel has succeeded in engendering de facto relations with many states blocked in the normal channels of diplomacy.

The guiding political philosophy has been to accomplish only what is possible in an attempt to strengthen the fundamental relationship avoiding public ultimatums or confrontations.

The institute is a self-governing entity within the framework of the Histadrut, Israel's general federation of labor. The institute collaborates with the Israeli foreign ministry on matters of mutual interest, but it is nevertheless a non-governmental organization.

The positive aspect of this status is the wide-reaching flexibility and freedom the institute enjoys. The drawback is the inevitable financial strain independence entails.

The question of money is institute director Yehudah Paz's greatest source of disappointment. With additional funds the institute could meet an already existing demand 200% - 300% greater than its current level of activity.

Flexibility, however, is one of the keys to the institute's great success. No standard blueprint or patent panacea is forced upon the student. Realizing that developmental problems differ vastly from country to country, there is constant give and take between students and instructors.

The model of Israel is offered as a laboratory for understanding and exploring the processes of development, particularly vis-a-vis Labor's role in the process, but not as an example to be devoutly followed.

The institute offers three international leadership training courses each year (two in English and one in French), which prepare students to assume leadership roles in trade unions and cooperatives. Topics covered in the framework of this 3-month course include the comprehensive nature of the developmental process, trade unionism, cooperativism, worker's education, and the role of labor movements in national development.

Three special courses each year round out the institute's course offerings in Israel and touch upon diverse areas, such as the role of women in development, the role of labor in the provision of health-care services, rural cooperation, community development, youth in trade unions, etc.

The institute's staff also conducts seminars in Asia, Africa, the Caribbean and the Pacific. In 1984, courses were held in 10 countries outside Israel.

Despite its low profile in Israel, the institute is well-known and respected throughout the Third World. The institute's alumni boasts 37 general-secretaries of national trade-union federations, 300 chairmen of individual unions, 400 leaders of major cooperative organizations and several dozen government ministers, including three prime ministers.

Two-thirds of the 14,500 students who have graduated from the institute since its founding in 1958 maintain regular contact. Fifty percent of the participants some from Africa, 40% from Asia and the remaining 10% from the Caribbean and the Pacific. More interesting, over 10% of the student body is Moslem.

Beyond the individuals who have gone on to play leading roles in their countries, the institute has had an impact on a number of societies. It has nurtured the growth of young trade unions and cooperatives into major vehicles for change, acted as a major force in fostering the growth of cooperatives in rural areas, and has molded general thinking about development and the necessity of focusing primarily on a nation's or community's basic needs.

In Zaire, for example, studies at the Afro-Asian Institute are requisite for members of the trade union executives.

A proposal for a joint study program with Egypt has been put forth by the institute. The plan calls for the participation of 12 outstanding labor leaders from each country in a 5-week course.

Two-week sessions are to be conducted in both countries, with the final week dedicated to mapping out further joint educational activities. The proposal has elicited a favorable reaction from Egyptian sources and promises to be an important step in the normalization process.

Yehudah Paz, who has served as the institute's director since 1980, is a member of Kibbutz Kisufim. An American by birth, Paz emigrated to Israel in 1950.

He explains the ethical basis of the institute's existence: "Israel must help to do something about the rich-poor problem, which is the biggest problem facing the world today. This is a test of national morality. The defence of democratic institutions cannot be effective unless a free labor movement takes root in the countries where two-thirds of the world's population lives."

Cantor Shalom & Mrs. Weinstein

wish their family, Rabbi Abraham Greenspan, Moshe Greengarten (Administrator), and their families, Cantorial colleagues and the Staff and Residents at Baycrest Centre who attend Wolinsky Synagogue, **a Happy New Year.**

Wishing all our family and friends a happy and healthy New Year.

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Sam & Anne Wise
Gerry, Marilyn & Daniel,
Robyn & Yacov
Howie & Nancy

3 Arlstan Dr.

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. A. Wittman

wish their relatives and friends a happy and healthy New Year.

Y's...

Hy & Ruth Young

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

The Yuffa Family & Toby Gornstein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Yermus Family

Chaim & Renia Yontef and Children

Wish their relatives, friends & neighbors a happy and healthy New Year.

Perla & Sam Yakubowicz

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Z's...

Mr. & Mrs. Mike Zurkowsky
Herb, Roz, Glenn & Aaron

Wish their relatives, friends & neighbors a happy and healthy New Year.

Max & Celia Zeligman

8 Apollo Drive

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Stan & Cheryl Zukerman
Jeffrey & Lisa

238 Tatlock Court, Waterloo, Ont.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Abe & Margot Zukerman

wish their relatives and friends a happy and healthy New Year.

Henry & Johanna Zagdanski and Family

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Joseph Zettel
& Harry
Mr. & Mrs. Hanoch Bernath

A happy, healthy & prosperous New Year to all our family, relatives, friends and the State of Israel.

Henry & Genia Zysholz

8 Finchurst Drive

Best wishes to our children, friends and relatives for a happy, healthy & peaceful holiday.

Mr. & Mrs. Alan Zoltak
—and Judy

wish their relatives and friends a happy and healthy New Year.

Max & Sarah Zeller

35 Robingrove Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

לשנה טובה תכתבו

"Best place to study the Middle East"

Tel Aviv University offering unique program

By
LISA HOSTEIN

TEL AVIV (WZPS) — Why would a North American student want to come all the way to Israel to obtain a masters degree in Middle East History? For the students, professors and administrators of a new Tel Aviv University program which provides such an opportunity, the answer is simple: What better place to study the Middle East than the Middle East itself?

Affiliated with Tel Aviv University's regular Overseas program, and in conjunction with the Middle East history department and the Shiloah Institute, this program offers a non-Hebrew speaker the opportunity to take one year of Middle East-related courses in English, with the option of transferring the credits to an overseas university or applying to Tel Aviv University's own Middle East History 2-year Master's program.

Participation in the study program also allows students close contact with the prestigious Shiloah Institute/Dayan Centre for Middle Eastern and African Studies, including access to the lectures and libraries of the research centre.

With this year's participants numbering eight, the program is still in its experimental stages, says Amos Gilboa, head of the Overseas Program at Tel Aviv University. The initiative for the program came from the students themselves. They are the pioneers."

Neither Rich Cohn nor Ron Matthews, two of the course's participants, had ever been to Israel before, but their interest in Middle East studies led each of them to the Shiloah Institute and inquiries concerning possible study opportunities. The study of Middle East affairs seemed to be as good here as anywhere in the world," said Matthews of Moorehead City, North Carolina.

"This is the place I wanted to be. I checked out a lot of schools with Middle East History programs and this school seemed just as good as any, with some real top notch professors," agreed Cohn of Woodmere, NY.

Although everyone connected with the program agrees that it is still a bit early for a proper evaluation, there is a general sense of optimism and enthusiasm for its future. "This program has great potential," says Gilboa.

"The students are studying with the best professors and have the added advantage of actually being in the Middle East. They are also given the opportunity to visit minority populations including the Druze and Arabs."

Prof. Itamar Rabinovich, director of the Shiloah Institute, also see great potential for the program. "We would eventually like to develop this into a full-blown M.A. and Ph.D. program for non-Hebrew speakers," he said. "The large concentration of high quality faculty, excellent language instruction and direct contact with the region provides a very good place for graduate studies in Middle East affairs."

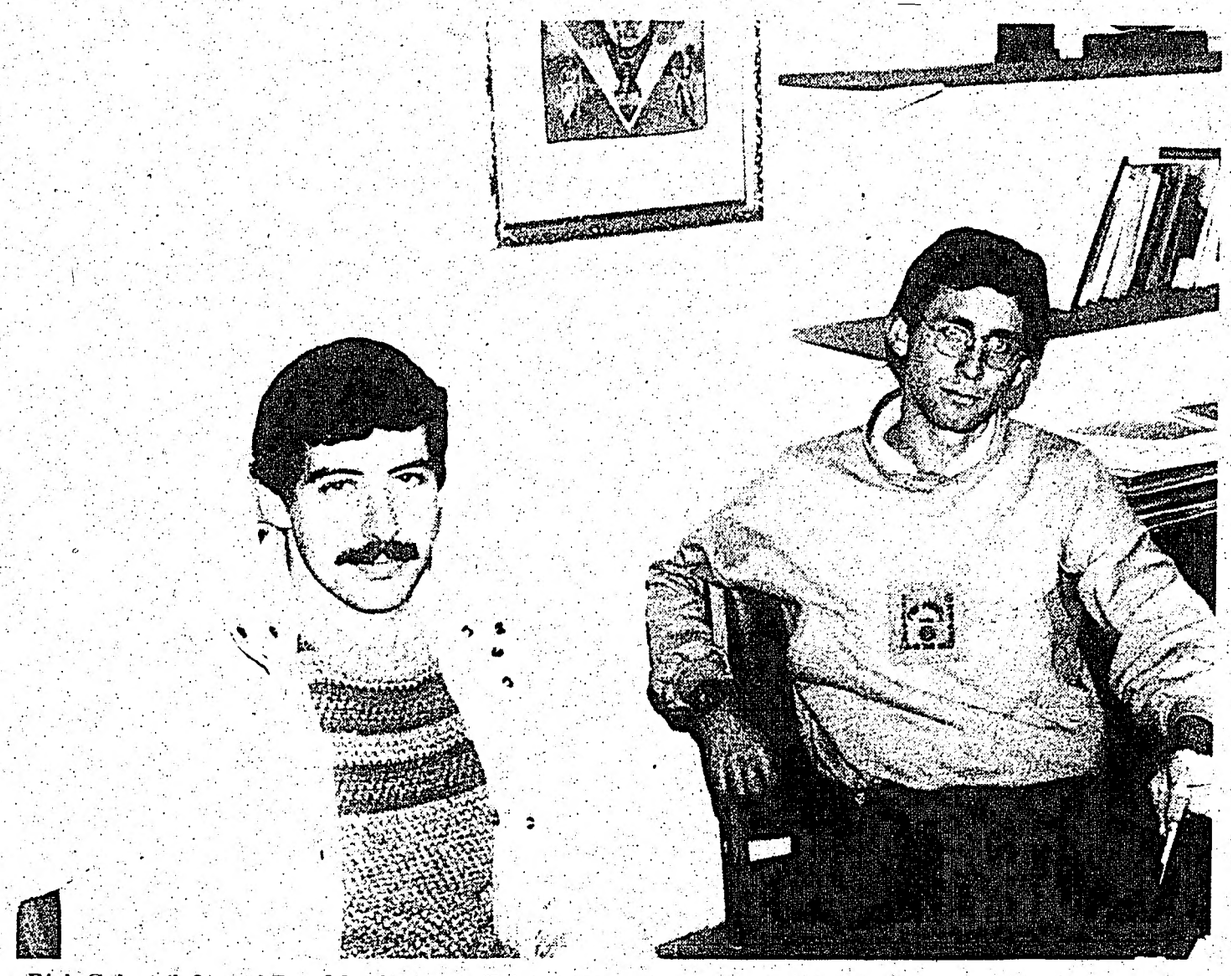
The program will attract two types of students, according to Rabinovich. One is someone with a "professional interest in the Middle East and Israel" and the other is "a Jewish student who has spent time here and is contemplating aliya and would like more time to reflect on the decision."

Both Matthews and Cohn, who seem to fall into Rabinovich's first category of professional rather than personal interest in the area, are so far pleased with their program which includes Hebrew and Arabic language study.

Matthews, who is not Jewish, completed his Bachelors degree in Economics at Wake Forest University in Winston-Salem, NC. He spent five years working in construction before he decided that the Middle East was his special area of interest. "So much of what's happening in the world revolves around this area," he said.

Cohn, who obtained his Bachelor's degree in International Relations at the State University of New York, is pleased with the quality of the classes and particularly with the introduction of current events into the discussions. "It is impossible to separate today's events from the general history of the area," he said.

For all these reasons, both Matthews and Cohn hope to be admitted into the regular master's degree program next year so they can complete their studies in Israel. Both he and Cohn insist that access to the region, the languages and the Shiloah Institute, makes Tel Aviv University the "best place to study the Middle East."



Rich Cohen (left) and Ron Matthews say Tel Aviv University is "the best place to study the Middle East."

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Nathan Zajdner

1555 Finch Ave. E., Apt. 2407

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Jack Zeligman

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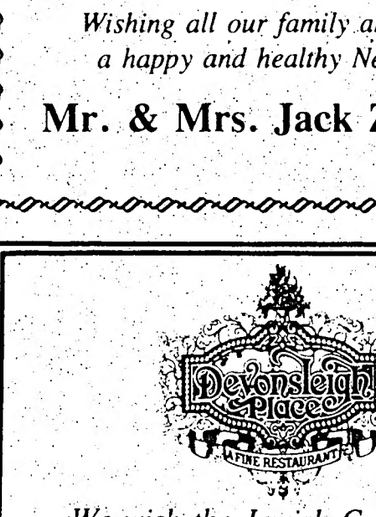

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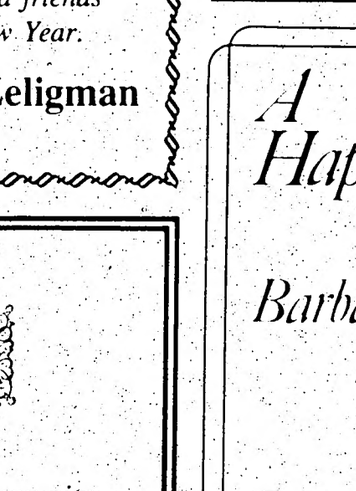

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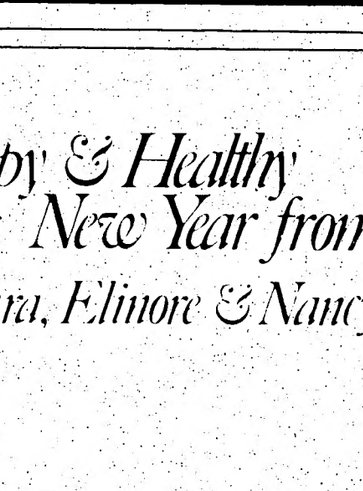

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we extend our wishes for a year
filled with Happiness, Good Health and Peace.

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לשנה טובה תכתבו

A Haifa landmark: the gold dome of the Bahai shrine on Mount Carmel.

Haifa landmark

Dome of Bahai shrine offers look into the past

By
CARL ALPERT

HAIFA —

The captain of a merchant vessel which frequently puts in at the port of Haifa, recently confided that whenever he steamed into sight of land here, he navigated his entrance into Haifa bay by taking his readings off the city's most conspicuous landmark, one which is not listed as a navigational aid on any of the maritime maps: the gold dome of the Bahai shrine.

The gold dome, which has almost become a trademark for Haifa, is now almost eclipsed by a monumental new structure, only recently completed. This is the Bahai Universal House of Justice, built in the classical Greek style. More than anything else, it reminds the viewer of what the Parthenon, in ancient Athens, must have looked like at the prime of its glory.

The majestic building is supported by 58 hand-carved, 11-metre high columns, topped by Corinthian capitals, and the comparison with the Parthenon is not out of place, for the marble was taken from the same quarry in Greece which provided the stone for the temple on the Acropolis.

Building not open to general public

The building is not open to the general public, but we were privileged to have a guided tour of the interior. It is breathtakingly magnificent inside, not only in its architecture, but also in its decorations, with a most tasteful array of furniture and art from every part of the world.

One finds precious rugs, crystal chandeliers, crafted woodwork and other elegant objects from China, Persia, India and many African states. Canadian oak, granite floors from Tasmania, hand-carved paneling from Italy, are but a few of the features.

Almost everything in the building is a free gift from members of the faith, and the enormous cost of construction, too, was covered by contributions, yet nowhere will one find even a single plaque crediting a donor.

Some who have been inside have criticized the decor as being a hodge-podge of many cultures, but they miss the significance of the display, which embodies the spiritual philosophy of the Bahai faith, a fusion of many cultures. The Greek-style structure, too, is capped by a dome, in the style of the Islamic world.

Bahai is an international religion with close to four million adherents in 143 countries. It was founded in Persia a little more than 100 years ago. Its prophet, Baha'u'llah, was persecuted and imprisoned by the Persians, but finally made his way to Palestine and died near Acre in 1892. Haifa has been proclaimed to be the world headquarters of this unusual religion.

It is obviously difficult to do justice to the theology and philosophy of any religion in a few lines. Bahai is a monotheistic religion which preaches world peace, brotherhood of man, justice, goodness and beauty. It favors a world government, an international language and a world police force. It declares that there is an evolution in man's ability to understand the mysteries of divine nature, and various prophets have throughout the ages helped open man's eyes to the significance of man's relations with God and with his fellow man.

Judaism, Christianity, Islam, have been successive steps in such understanding. Their own prophet is the most recent, but not necessarily the last, as the evolutionary process will continue.

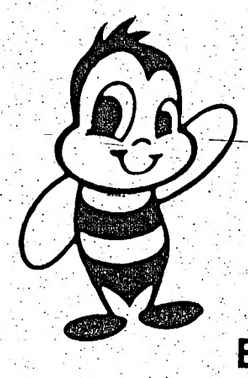
There is an aura of mysticism in Bahai, which does not deter it from utilizing the latest in computer technologies for data processing and for maintaining contact with its affiliated groups in some 31,000 cities, towns and villages. Bahais in Iran have in recent years been subjected to barbarous cruelties and murders, but cling to their faith in the basic goodness of man. A Bahai could never resort to terror, nor even use of armed might. How then do they expect to fight oppression?

Donald Barrett, secretary-general of the World Centre, explained that they do not use violence in any form. They fight for their rights by playing the spotlight of publicity on violations of justice, and by mobilizing international public opinion against injustice.

The Bahai relations with the State of Israel are excellent, a fact which does not help their co-religionists in Iran. Several thousand Bahai pilgrims come to Haifa each year.

It is against the policy of the Bahai to perform any conversions to their faith in Israel, and indeed the entire resident Bahai community here numbers less than 300, most of them volunteers from abroad who have come to serve. Their religion has no clergy, and any lay person may conduct prayer services. Worship of God is conducted in the language of one's choice.

Some who are familiar with the tenets of the Bahai, dismiss it as being too idealistic and perfectionist. Yet one cannot help but think what a better world this would be if the captains of the world's ships of state were to steer the national course of their nations by following the moral and ethical precepts which the Bahai, and other enlightened religions, espouse.



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לשנה טובה תכתבו

Population falling

Rapid decline seen in Argentine Jewry

NEW YORK —

The Jewish population of Argentina may decline by as much as 48% to 137,000 by the year 2,000 if infertility, assimilation and emigration continue at their present high rates, says the 1985 American Jewish Year Book published by the American Jewish Committee.

The Jewish community in the rest of Latin America may shrink at a rate of 25% by the next century, it is reported by U. O. Schmelz and Sergio DellaPergola in their year book article, The Demography of Latin American Jewry. The present Jewish population of Latin America is 464,700. Half live in Argentina, one-fifth in Brazil.

Schmelz and DellaPergola suggest that the population of Latin American Jews has been dropping for quite some time. "Between 1910 and 1945, the birth rate fell by 50%," they write, adding that today the community is failing to reproduce itself, below zero population growth. In 1960, the fertility rate was 2.2 but was dropping faster than that of Jews in the U.S.

She observes: "The delegitimazation of Jews as citizens proceeded apace. Paradoxically, more anti-semitism surfaced in countries undergoing a loosening of government controls — Brazil and Peru — than in those nations where the press was strictly controlled.

"Some governments conducted a dual policy, maintaining correct relations with Israel while licencing hysterical anti-Israel street demonstrations as a way of siphoning off anger that might otherwise have been directed against themselves." The anger directed against Jews underscored their marginal position in Latin American society, she adds.

Other feature articles in the 1985 Year Book include a descriptive essay as well as a demographic study of Latin American Jewry. Directors of national Jewish organizations, periodicals and calendars and obituary notices are also contained in the reference work. The editors are Milton Himmelfarb and David Singer.

The cost of the year book is $25.95 (U.S.) and is available from the Publications Services Department of the American Jewish Committee, 165 E. 56 St., New York, NY 10022.

Almost always cut ties

Intermarriage, the authors emphasize, has taken the biggest toll on the size of the Latin American Jewish community. Della-Pergola and Schmelz conservatively estimate the intermarriage rate at 40% submitting the figure is "probably higher," perhaps the highest of any Jewish community in the world. They stress that when Latin American Jews here marry out of their faith, they almost always sever ties with the organized Jewish community.

Emigration has long been a factor in the region's Jewish population drop, the authors explain. When the State of Israel was created, more Jews began leaving Argentina than entered. The net migration loss then, in the early 50s, was 1%. By the early 70s, the net emigration loss was 12% annually, with the bulk of emigrants resettling in Israel, the remainder in the United States.

During periods of civil strife, so common to the region, the emigration of Jews rises. Jews who had business ties with General Anastasio Somoza left Nicaragua when the dictator fell from power in 1979. Jews fled El Salvador for the U.S. when violence flared there.

In another article, Latin American Jewry Today, Judith Laiken Elkin points out that anti-semitism reached a frenzied peak region-wide in 1982, after the Israeli invasion of Lebanon.

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לשנה טובה תכתבו

ADL holds contest for children's books

NEW YORK — Recently published books for and about children are being welcomed as entries for the Fourth Annual Janusz Korczak Literary Competition sponsored by the International Centre for Holocaust Studies of the Anti-Defamation League of B'nai B'rith.

The deadline for entries is Jan. 27, 1986, and presentations will be made in the spring of 1986.

According to Nat Kameny, chairman of the Holocaust Centre Advisory Board, books will be judged on the way they exemplify the courage, humanitarianism and leadership of Dr. Korczak, a Polish physician, educator, author and orphan home administrator.

He was martyred in the Nazi gas chambers of Treblinka in 1942 when he would not forsake children entrusted to his care.

A first prize of $1,000 and a plaque will be awarded to authors of the best books in two categories:

- Fiction or non-fiction for young readers at the elementary or secondary school level.
- Books directed to parents and educators on the welfare and nurturing of children.

Janusz Korczak with children at his Warsaw orphanage.

Five copies needed

To be eligible for the competition, books — printed in any language — must have been published in 1984 or 1985. A committee of scholars, editors, literary critics and educators will judge the competition.

Applicants should submit five copies of each entry to the Janusz Korczak Literary Award Committee, Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017.

Korczak, born in Poland in 1879, was appointed director of a Warsaw Jewish orphanage in 1911, a position he retained until the Nazis murdered him.

Korczak introduced such educational innovations as student self-government and a student newspaper written for and by the children. His book, How to Love a Child, is considered an educational masterwork.

A veteran of four of his country's wars, Korczak returned to his orphanage after the Nazis overran Poland in 1939. The German occupiers moved him and his 200 young charges to the Warsaw Ghetto where he managed to keep them alive and the institution functioning until he received a deportation order.

He rejected numerous opportunities to save himself.

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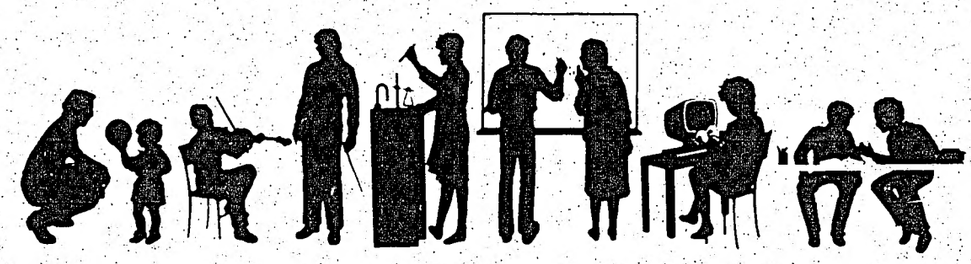

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לשנה טובה תכתבו

Pregnancy prevention and counseling service

Shilo organization promotes sexual responsibility

By
ELINOR MALUS

JERUSALEM [WZPS]— We're trying to encourage people to take responsibility for their sexual behavior. We don't preach or make decisions for them, says Ruth Bender, service director of Shilo, an acronym whose Hebrew initials stand for pregnancy prevention and counseling service.

Shilo is a small non-profit organization founded in 1976 by health workers concerned with the incredible Israeli statistic of one abortion for each live birth. Hypothesizing that this might be due to a lack of family planning information and concerned about where and how abortions were being performed, they got together and started the service.

Shilo, now housed in a Jerusalem apartment, provides free contraceptive and pregnancy counseling, a contraceptive clinic and a community outreach or information program. The staff is made up of doctors, nurses, social workers, psychologists, family planning counselors and students.

Each staff member works at least twice a month and most of the professionals volunteer services.

In 1983, the most recent year for which data are available, there were 777 clients.

Some clients come to Shilo rather than one of the other available health facilities either because it has been recommended by friends or because they've heard a Shilo worker speak at their school or youth group.

Most clients, however, are those unwilling to discuss birth control with their parents or tell them that they are sexually active. They are afraid to go to their local health facility and risk meeting a neighbor who might tell their parents where they've been. For this reason, all services at Shilo are provided confidentially.

In 1983, 57% of Shilo's clients came for contraceptive counseling. Predominantly they were young girls, in their late teens, who were already sexually active. "We don't, however, just want to give them the "pill" and send them home, which is what they'd like. We would like to try to get both parties thinking about what they're doing.

"They usually come with a great mixture of fact and fiction. Most strongly believe in the pill although fear what effects it might have on them." Contrary to their American and British counterparts they don't worry about the pill's less obvious physical health hazards or its possible psychological side effects like depression. They are more concerned with becoming fat, big-breasted, pimply, hairy and most importantly, infertile.

According to Bender this reflects Israeli culture. The ethos, for religious and demographic reasons, is pro-natalist. Children are seen as wealth, and thus women are valued for their wife and particularly mother roles. There is also an underlying element of "machismo" whereby a man's worth is measured by the number of children he fathers.

A second group of clients consists of young women who suspect they are pregnant. The major problem with these cases is that the Shilo worker may lose contact with the client — since pregnancy tests are not done on the premises the worker is not with the client when she actually receives the pregnancy test results.

Clients are asked to call but they may not, especially if the test results are negative, showing that she isn't pregnant. "We try hard to do follow ups but we have to be careful about calling their homes."

With pregnant clients various alternatives are explored: marrying the father and keeping the child; putting the child up for adoption; or terminating the pregnancy via abortion which the Shilo staff can arrange. Staff members try to get them to discuss their feelings about being pregnant so that they can make realistic decisions.

From time to time the Shilo workers leave the confines of the Shilo apartment in order to publicize their services. This outreach work, done in schools or with young groups, may consist of one lecture about birth control or the specific services available at Shilo. It can also be a series of sessions in which teenagers discuss their fears and questions about sexuality and sexual relationships.

"Frequently," says Bender, "we're asked, by administrators, to stress the fact that sexual intercourse is a manifestation of love within marriage and to discourage sexual activity per se. But if you ask a group of young people reasons for having intercourse, 'love' is 18th on the list.

"What we do try to do is get them to see the consequences of what they're doing and have them understand that there is a possibility of saying 'no' to sexual activity."

However thankful many young people may be for Shilo's services, there is a constant struggle for financial support. The 1985-86 budget of $32,000 will go mainly for rent and the only two salaried positions of service director and outreach worker, neither of which is full-time.

Little funding comes from Israeli institutions.

In addition, some of the unsolicited publicity can be far from helpful. Recently a local newspaper printed that by going to Shilo a young woman could get a prescription for the pill and go out and "have fun all night." This is a far cry from the Shilo philosophy that a woman has the right, and the responsibility, to make well-informed and thoughtful decisions about her own sexual behavior.

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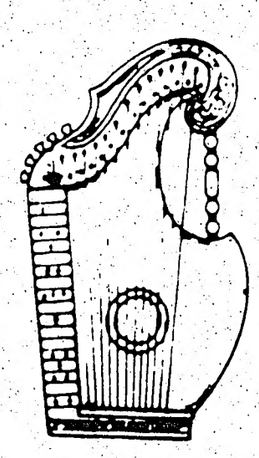

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לשנה טובה תכתבו

The Israeli Ruth incubator provides a bridge between the standard infant incubator and the intensive care incubator.

Israeli incubator attracts attention

JERUSALEM — The first Israeli-designed and manufactured premature infant incubator was the acknowledged hit of the Medax 85 4th International Exhibition for Hospital Supply which was held earlier this year here at Binyanei Ha'Uma.

Named Ruth, the incubator, which was designed by the Nuclear Research Centre of the Negev and is being sold by Rotem Industries Ltd. of Beersheba, provides a bridge between the standard infant incubator and the intensive care incubator.

It was developed and tested by a team of doctors and nurses, led by Drs. Arthur Eidelman and Michael Kaplan, of the Department of Neonatology at Shaare Zedek Medical Centre, and a team at Beilinson Hospital.

After five years of research and planning, the Ruth Incubator was tested this spring at Shaare Zedek, successfully treating three premature babies.

Its features include a double-walled body that reduces radiant heat loss, two modes of proportional temperature control, automatic shut-down of the entire heating supply in a critical temperature situation, built-in scales to allow weighing of the infant inside the incubator and an unrestricted view of the infant.

It is expected that Ruth will be sold worldwide.

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